



**DELHI UNIVERSITY**  
**ARY**

DELHI UNIVERSITY LIBRARY

Cl. No. V2: Y: MS

A12

Ac. No. 90766

~~Date of Release and Loan~~

This Book should be returned on or before the date last stamped below. An overdue charge of 0.6 nP. will be charged for each day the book is kept overtime.



# OBSEERVATIONS

ON

## INDIA

BY

A RESIDENT THERE MANY YEARS.

"That place is just like a hot bed and the folk like the plants in it. People do grow rich fast, but they look kinder spindum and weak and they are even almost choked with weeds and toadstools, that grow every bit and grain as fast, and twice as mortal"—SAM SLICK ON NEW ORLEANS

LONDON:

JOHN CHAPMAN 142, STRAND

MDCCLXII

LONDON  
PRINTED BY WOODFALL AND KINDELL,  
ANGEL COURT, SKINNER STREET

## TABLE OF CONTENTS.

Embarkation—Gales of Wind, page 1 Bottom Sand examined—U'shant sighted, 2 Storm—Party on Board—Calcutta Squabbles, 3, 4 Temperature—Turtle—Madeira, 5, 6 Island of Palma—Trade Wind—Swallows migrating, 7, 8 Limits of Trade Wind—Temperature of N and S. Hemispheres—Shark caught, 9, 10 Crossing the Line—Birds seen, 11, 12 Trade Wind E of the Cape—Chronometers—Land seen, 13, 14 Natives—Go ashore—Village—Cocor-nut Tree, 15, 16 Dishonest Sailors—Pilot Schooner—Saugor—Barcoul, 17, 18 Steamboat from Calcutta—Flying Foxes—Ablutions, 19, 20 City of Palaces—Palanqueen—Houses—Servants, 21, 22 Calcutta Promenade—Government House—Theatre, 23, 24 Society—Progress of Education—Hindoo College, 25, 26 Literature—Debating Club—Writer's Buildings—Fashionables, 27, 28 Mr Shore—Say's Political Economy, 29, 30. Happiness of People of India—Family Government—Bishop's College, 31, 32 Sectarian Education—Calcutta Europeanized—Indian Finances—Debt—Lord W. Bentinck, 33, 34 His Character and Economy—The Fourth Presidency, 35-39 Chinsurah—Scenery on River—Natives bathing—Their simple Mode of Life—Opinion of Diodorus Siculus on Origin of Man, 39, 40 Native Enjoyment—Chinsurah—Bandel—Roman Catholic Church—Turks—Persians and Arabs—Dutch Families—Example of Indian Society—Government Revenue—Tax or Rent, 41, 42 Perpetual Settlement of Lord Cornwallis—Duties on British Manufactures—Military and Civilians—Scale of Remuneration—Artillery and Engineers, 43, 44 Salaries in Java—Abolition of Civil Establishment—Military not fitted for Civil Situations—Proposal for Law College, 45, 46 Description of Chinsurah—Cowrie-Shells—Rice Grounds—Native Agriculturists—Snake Echanted, 47, 48 Faqueers—Self torture—Burning of Widows—Apparent Miracles

—Observations thereon, 49-52 Native Credulity—Witchcraft and Astrology—Human Mind prone to Supernatural, 53, 54. Falsehood of Natives—Owing to the State of Society—Not peculiar to them, 55, 56. Vultures or Dead Body—Hindoo Women—Process of Cremation—Fort Gloucester—Cotton Machmet, 57, 58. Diamond Harbour—Crocodiles, large size—Story of Herodotus respecting—“Mud Point—Tigers—Eaten by Chinese Poor Woman’s Leg bitten off by Crocodile, 59, 60 Reflections thereon—Tiger Trap—Hindoo Temple—Throwing Children to Sharks, 61, 62 Edmonstone’s Island—Soil of Saugor—Wild Animals—Climate of Calcutta—Abstract of Registers, 63 Embark for Penang—Indolence of Pilot—Taking a Lunar, 66 Narcondam—Coast resembles that of Scandinavia—Queda Peak—Penang—Climate—Chinese—Their Mode of Life—Compared with other Races—Nutmeg Plantation—Summit of Island, 67-70 Abstract of Register—Climates compared as far North as Madras—Comparison of three Races, Chinese, Malays, and Natives of India—Recruiting Malays for Service in Ceylon, 71-76 Province Wellesley—Pirates—Births here, and Deaths—Man shot, 77, 78 Visit to Tin-mines—Wild Elephant—Aborigines, 79, 80 Origin of Rent—Malay States—Piracy—Politics—Embark for Bengal—Detection of a Thief—Storm—Native Mode of administering Justice—Leave Calcutta, 80-81 Bears—Coal at Ranigunge—Ghazepore—Climate—Great Heat—European Soldiers—Temperance Societies—Libraries—Change of Public Opinion—Royal and Company’s Army, 85-90 Hindoo System of Castes—Remark of Arthur Young—Flogging—Courts-Martial, 91, 92 Duelling—A Mahometan Saint—Marches against Calcutta—Defeated—Treatment of Soldiers—New Whig Bishop,—Ghazepore City—Love and Jealousy, 93-96 Hindoo Philosophy—Military Discipline—Locusts—Grapes—Opium Cultivation—Attar of Roses—Wheat, 97-100. Leave Ghazepore—Vindachul—Temple—Road to Saugor—State of Gwalior—Sacred Monkeys—Paharghur—Conduct of Chief—Dreaming a Dream—Futtehpoor Sikri, 101-104 Muttra—Old Dehli—Modern City—Palace—Pastimes of Royalty—Human Sympathies—Polygamy, 105-110. Declension of Females—Adultery—Climate of Dehli—Compared—Rain—How affected by Latitude, 111-119 Mahometan Education—Compared with European—Drought at Dehli—Harvests—Fighting and Praying

—Freebooting Aristocracy — Meer Khan — Hindoo Rao — His Occupations—Tombs of Emperors—Reflections thereon, 120—128: Economical Monarchy — Consequence thereof — Presentation to Emperor—Hall of Audience—More of Royalty—Tomb of Sufter Jung — Kootub — Wild Animals — Birds, 129—136. Wages of Labour — Statistics of District—Evils—Hansi Canal—Wild Bears — Monkeys—Fort—George Thomas, 137—144. Casting out Devils — Runjeet Singh—Position of English in India—White Women — Their Political Effects — Instances — Public Establishments — Simlah—Lord W. Bentinck—Lord Auckland—Mr. Fraser's Assassination, 145—156 Expedition to Affghanistan—Native Opinions — Sebarunpore — Keree Pass — Dehra — Mountains — Scenery of Himalaya — Comparison with European — Mode of Travelling, 157—164 Moonal Pheasant — Tartar Race — Temples — Priests and Votaries — Rampore—Chini—Grapes—Rainy Season—Seenam — Hungrung Pass — People resembling Laplanders—Hango—Temple there Yaks—Return — Laden Boats — Dehli College — Conclusion, 165—173



# SOME OBSERVATIONS

ON

## I. N D I A.

IN the summer of the year 18— I embarked at Portsmouth for Calcutta. This embarkation is a melancholy process to him who is going into colonial exile.

We were bandied to and fro in the Channel about four days by gales of contrary winds, our situation during this time being anything but pleasant to one unused to it. The creaking of the masts and timbers, and the clatter of all the loose articles that were tumbling about; the cries of the different animals, each of which chose to utter its loudest, as it got an unwelcome shake; pigs, ducks, and geese in constant chorus, prevented our sleeping by night, or attending to anything by day even if we had been inclined to do so.

I once went upon deck in the middle of the night, and truly we appeared to be in an awful plight. I could see nothing through the pitchy darkness, but heard on every side the roaring of mighty waters, as though we had been inclosed in a round of cataracts

Hoarse voices on deck were answered by hoarse voices from different parts of the rigging, and, as I could not distinguish from whence these last came, they appeared like voices in the air. Then, at intervals, the loud whistle of the boatswain, so shrill as almost to be a shriek, was followed by a command from a throat, which in days of old would have been called a brazen one. Below, two or three people by the light of a dusky lamp were examining a little sand, which had been taken up from the bottom. For, as the nature of the different soundings is usually stated in the charts, the lead is greased on its under surface, and then let down. It brings up with it some particles of sand or mud, which are compared with the descriptions, and the seaman is thus enabled to judge, or rather to guess, his position. In the case of ships approaching the land during the winter season, when the nights are long and dark, and the days usually foggy, this is often, for several days, the sole indication of their whereabouts. Were the descriptions more precise, the information might be extremely valuable; vague as they are, they hardly afford room for more than conjecture.

A slant of wind in our favour enabled us to hold our course down Channel, till, on a gentle sunny afternoon, we got sight of Ushant and the French coast near it, the last European land that we made.

We were for five more days baffled by strong westerly winds, and at last found ourselves by noon in latitude N.  $47^{\circ} 12'$ , and somewhat to the west of the Irish coast. The wind settled down in the evening to a hard gale, which continued through the night, and after daylight the next morning increased to a storm.

It was astonishing to a landsman to see the violence with which the squalls of wind tore the water up, and the really small hills and valleys into which the surface of the sea was divided, while the ship played among them with the liveliness of a boat along shore. Once a sea struck the ship which startled me, for it appeared as though she had dashed against a rock. A rush of water, as large as a swollen mountain brook, now came down the after hatchway, and continued pouring for some minutes. Meanwhile some frightened passengers, under the idea that we were sinking, were scrambling up stairs against the torrent that was coming down. On the deck the water was knee-deep, in which a number of broken planks and such like odds and ends were floating. The water had broken even over the poop, and knocked down two or three, who were standing there. Great part of her bulwarks were washed away, and some men on deck were set swimming like flies in a beer glass. Towards evening the wind moderated and edged round to the north, so that we were enabled to steer a southerly course, and by the next day it had settled to the eastward of the north, so that we went away before it at the rate of about  $2\frac{1}{2}$ ° of latitude a day. Now care and trouble were all over, and "let us be merry" said every one, and straightway a fiddle was discovered and a fiddler, and they fell to dancing. Truly their present glee was a strange contrast to the pitiable figures they had cut only a few hours before.

We had, however, a pleasant party, and in this we were fortunate; for so many people cooped up for four or five months, and all utter strangers together, are not

likely to agree very well, even under the most favourable circumstances. When people are well-fed and have nothing to do, they often take to quarrelling to pass away the time. There are too many little inconveniences on board which are apt to render them indisposed to amicable communication with each other. Some get headaches with the rolling of the ship, and some find their dinners not cooked according to their liking, which last circumstance operates most forcibly in ruffling the serenity of the rational animal. Besides, if we consider the little observations upon each other's peculiarities, which are wont to supply the want of better conversation among the "brave and fair," and which all, somehow or other, slip into the public ear, we cannot wonder that tranquillity is sometimes disturbed. Then there is a class of beings to be satisfied, who are not kept in good-humour on shore without some difficulty. Miss A. fancies there is not as much attention paid to her as to Miss B., and less important causes than this have, we all know, set the world in arms before now. I have heard of a ship in which dire enmity was brewed, which afterwards vented itself in duels and actions at law, the "*teterrima causa belli*" being the pretty wife of a subaltern, to whom the gentlemen on board would pay more respect than to the time-worn dames of certain high functionaries. At Calcutta female squabbles about precedence rose to such a pitch some years ago, that the matter was referred home to the king. Most men would have desired them to attend to their respective nurseries, and not make themselves troublesome; but this kind of question was just suited to the intellectual calibre

of George the Tailor, and he solved it for them in all its branches. A table of precedence was made out, and published, by which every one may learn who is to go into dinner first, and who is to go into dinner last. Really there does not appear to be any reason at all why females should enjoy rank in virtue of their consorts, or relations; and the giving it them is an encouragement of the worst kind of human folly.

To enliven our vacant hours, a long, red-headed cadet was continually telling capital stories out of the jest-book of Mr. Joseph Miller; and if any of his auditors were bold enough to hint that "they had heard of that before," he would silence them by vowing, with an oath, that it had happened to him or to a friend of his.

The weather had been chilly for the time of year while we were in the Channel, the thermometer ranging between  $58^{\circ}$  and  $60^{\circ}$  Fahr.; and it did not become perceptibly warmer for some days, until we were, at noon, in lat.  $34^{\circ} 44'$ , and were anxiously looking out for Porto Santo, the small island to the north of Madeira, before dark. The wind, however, died away in the afternoon, and we were disappointed; but it appeared at daylight the next morning, and we kept nearing it with light and variable airs until night. To-day the people cried out there was a turtle; and there was, indeed, a brown lump floating on the water, which in England might have been mistaken for a dead dog, or some such piece of carrion: they soon lowered a boat, rowed out, and caught it. I was surprised to see the creature so unwary as to allow a four-oared boat, without caution, to approach it so near that the man in the bow put up his oar, and laid hold of its fin with

his hand. It was said, that they are asleep at the time they suffer themselves to be thus taken; but several were caught afterwards, of which I did not think this was true. We hauled rather to the west in the evening, and saw Madeira in the distance. Porto Santo showed us a rugged outline; but not so much as the other, which reminded me of some of the islands on the coast of Norway.

Calms, and airs so light as to be almost imperceptible, made us two days longer in working up to the northern side of the island; and we could now amuse ourselves with viewing, through the glass, the scattered white houses, each in the centre of its patch of green, which again appeared as but a hand's breadth in the vast side of dark precipice that fronted us. In the night, a faint breeze came on; and as morning rose, we rounded the north-eastern point of the island, and saw Funchal, with its wide bay and bright white houses, before us. It stands at the bottom of a steep slope, which rises probably to the height of 3000 feet behind it; and this expanse is everywhere studded with these white houses, interspersed among orange groves, and fields, and vineyards. There is a story, too, attached to this spot: that, many years before the Portuguese settled there, it was discovered by an English vessel, which left on it two lovers who had entreated to be landed there. It thus gave rise to the beautiful lines—

“ Oh, had we some bright little isle of our own  
In the blue summer ocean, far off and alone.”

And well did it deserve to be thus immortalized. Its summer heats are tempered by the surrounding sea;

and it is too near the tropics for the frosts of the north ever to reach it. The mean temperature for the whole year is variously stated at from  $65.2^{\circ}$  Fahr. to  $68.5^{\circ}$ ; its greatest heat is  $76^{\circ}$ , and the extreme cold  $55^{\circ}$ , December being a little better than our April. Its summer is always agreeable, and its winter nothing more than spring\*. We remained all day before the island; and it seemed like an immense picture, set up to our view, of a succession of banks, such as the vine best loves to grow on, to which the white, fleecy clouds that capped it formed the upper side of the frame, and the calm blue sea enfolded the rest. The next morning we were still between Funchal and the Deserters, two large barren rocks some miles to the east; but the breeze became more steady as we got clear of the land. Another day gave us a wind constant at N.W.; and the next, the N.E. trade in lat.  $29^{\circ} 47'$ . We now began to resume our old rate of sailing, about  $2\frac{1}{2}$ ° lat. per day; and all agreed, that if we had kept well to the west of the islands, the breeze would have continued to us without interruption. What a long stream of air! We caught it in the forty-eighth degree of latitude, and it will carry us to within a little of the line! This, however, is not unusual. Ships that leave England in spring, when the N.E. wind is blowing, often carry it with them, as the seaman's phrase is, nearly to the line; though the twenty-eighth degree of N. lat. is

\* The wind blows here between N. and E. for 229 days in the year, or nearly two-thirds of the 365. In the higher latitude of England the proportions are 40 west and 23 east, as determined by the passages of the sailing-packets between England and New York.—See *Daniel's Meteor. Essays*, p. 474. It would appear, therefore, that the transition to the trade is gradual.

Hope), in lat.  $33^{\circ} 54'$ , we have a mean annual temperature of  $63.57^{\circ}$ . Towards the northern extremity of the same continent we have Cairo, in lat.  $30^{\circ} 3'$ , with a temperature of  $72.5^{\circ}$ ; and Algiers  $36^{\circ} 48'$ , with one of  $69.8^{\circ}$ . The mean latitude of these two places is  $33^{\circ} 25'$ , and the mean temperature  $71.15^{\circ}$ , being a difference from the Cape of  $7.58^{\circ}$  of temperature for a latitude nearly the same. Again, if we advance southwards to the barrier of ice that stops all further progress, we shall meet with it in about lat.  $70^{\circ}$ . To the north the sea is open as far as Spitzbergen, in lat.  $80^{\circ}$ .

Shortly after it had fallen calm, there was a cry that a shark was to be seen, and on looking over the stern we perceived a brown fish seven or eight feet long, in the water, a gigantic resemblance of the dog-fish, which is so common on the English coast; two or three pilot fish, as they are called, looking like so many little mackarel, were swimming round him. The people now produced a hook, something like what is used for weighing beef, and having stuck upon it a piece of bacon, about the bigness of a thick octavo volume, and let it down into the sea, he instantly gorged it. They pulled him out of the water and then let slip two nooses over him—one over the middle of his body, the other over his tail, to prevent his struggles doing damage when he came upon deck; nevertheless he nearly knocked away some of the hen coops.

The weather had now become very warm and close, something like what we feel in England before a thunder-storm. We kept slowly advancing with light airs until the 17th, when we were in N. lat.  $12^{\circ} 52'$ .

The thermometer now stood at its highest,  $83^{\circ}$ ; after this it began to sink daily.

By the 25th we had got no further than  $5^{\circ}$  N. lat., when many small petrels (*Procellaria pelagica*), or storm-finches, were playing about our stern. We had seen these little birds at intervals ever since we had left the Channel; when they are flying they remind one of our common marten more than any other bird. They have, like them, a white rump, while the rest of their upper side is dark or black, and they skim about the heads of the waves, as lively as though they were catching flies in a meadow. We held on our course until the 29th, when we were in lat.  $2^{\circ} 1'$ , and about the middle of the day six sail were in sight of us at once. Between this lat. and the equator, and long.  $22^{\circ}$  to  $24^{\circ}$  W., and only between these limits, outward and homeward bound ships usually meet, for, owing to the different direction of the trades, they cross each others' tracks at a considerable angle.

On the 1st of October we were in lat. S.  $0^{\circ} 9'$ , with a fine breeze to the east of the south. The thermometer had now fallen to  $76.5^{\circ}$ . Neptune and his wife Amphitrite, or "Mrs. Neptune," as she is denominated in nautical phraseology, now came on board, or rather were supposed to come on board, and played off their customary tricks. With them followed their train dressed out in divers fantastic habits, and among others the representation of a white bear covered with sheep-skins, and led by a huge chain and collar. The wit of these sea deities principally consisted in hitting each other hard blows, and in sluicing water over every body they could catch; all, too, were speakers and songsters, and the bear generally lay by to seize the

orator for the time being by the legs, and give him a severe mauling. What with the shavings, and one foolery or another, some hours passed before their antics were fairly over.

We were fortunate enough to meet with the most beautiful weather on the south of the line. Every day was clear and bright, with the thermometer ranging between  $75^{\circ}$  and  $70^{\circ}$  while we remained within the tropic. The bird, which the sailors call 'a booby, (*Pelecanus sula*), from the circumstance of its being so simple as to settle on the rigging and allow itself to be laid hold of, now frequently hovered about us.

On the 16th of October we were in lat.  $30^{\circ} 75'$ , when the wind, which had remained steady for so long, veered to the north of the east; fortunately for us, this was still more favourable for making way to the south, as we had several more degrees of latitude to pass over before we could reckon upon the strong westerly breezes which would carry us rapidly eastward.

The thermometer had now fallen to  $66^{\circ} 5'$ , and a bird called the Cape pigeon (*Procellaria Capensis*) and the albatross (*Diomedea*), which had been seen as far back as the twenty-fifth degree of latitude, became common. The appearance of this latter at a distance reminds one more of a large gull than of any other bird. I never observed them rise to much height above the water, but they were always ranging over the surface, though, as they shifted their course to and fro, they at first sight appeared to be blown about by the wind, so easily did they move with their long taper wings outstretched and motionless. One of them took a bait, which was let down from the ship, and was drawn on board, where he

remained two days, but, as he obstinately refused to eat, he was set at liberty.

On the 23rd of October, we were in S. lat.  $35^{\circ} 15'$  and long. W.  $3^{\circ}$ . From this time, we experienced a succession of violent S.W. and N.W. winds, with but little intermission, for nearly a month, when we were in lat. S.  $35^{\circ} 7'$  and long.  $71^{\circ} 8'$  E. The thermometer had ranged, during the whole time, from  $55^{\circ}$  to  $65^{\circ}$ ; and the sea, for the most part, ran so high, that we could not walk on deck without being wetted.

From this we stood to the north-east, and again fell in with the S.E. trade, in nearly the same latitude that we had lost it before, viz.  $30^{\circ}$ ; and in this case, too, it began as a S.W. wind. There is, however, one striking difference between the trade wind to the east of the Cape and that to the west of it. Within the former locality, near the Isle of France, the most terrific hurricanes known in the world occur, during which the wind blows from all quarters of the compass; within the latter, as at St. Helena, the breeze is always moderate, and its direction is invariably between E. and S. Now followed the usual train of incidents which we had met with before—the calms and sultry weather, the flying-fish and the shark-catching. In N. lat.  $4^{\circ} 20'$  we met with the N.E. monsoon, and endeavoured to beat up against it as far as the Nicobar Islands, on the eastern side of the Bay of Bengal, that we might obtain a supply of fresh water there; but the baffling wind, and a current, too, setting against us, prevented our reaching them; and we stood over to the Coast of Coromandel.

We again advanced slowly for some days; until at

daybreak on the 31st of December the long wished-for land was to be seen. Four months had now elapsed since we left Madeira; yet such was the accurate going of the chronometers on board, that our place was calculated to a nicety. This is one of the most recent gifts of science to the arts. As late as the present century, the navigator generally calculated his longitude from the log, and often found to his cost that it was grossly erroneous. Besides, it is almost the only direct application of modern astronomy to an useful purpose. Were we to estimate this as the sole result of that wonderful science, we could hardly assert the end was commensurate with the time and ingenuity employed in obtaining it. But the indirect effects of astronomy, its effects upon the human mind, are far more important, and such as can hardly be conceived by one who has never observed a people among whom that and the other sciences which form the modern experimental philosophy are unknown.

Soon after making the land, we were becalmed off it, and could merely discern its generally mountainous character, in which we fancied we could recognise the forms of granite and basalt; and it was not until the 3rd of January that a light breeze enabled us to stand in for Moorsur Cuttah, a small Hindoo village in lat.  $19^{\circ} 12'$ , off which we came to anchor something more than a mile from the shore. Soon after, we saw a small object approaching us, which turned out to be what they call a catamaran, being two lengths of timber bound together, with one side-piece for a gunwale about six inches high; upon this squatted two black men, with no covering on, except a small piece of cloth

about the loins, and working hard with their paddles. Every wave washed right over them, which they bore with perfect indifference. One of them, as they came alongside, jumped upon the chains of the ship, and without presuming to come further, took a note from inside his cap of coarse matting and handed it to the captain, with the most humble and abject expression. It was the first I had seen of their manners; and it appeared shocking to see fellow-creatures degrade themselves so much. The note was merely to inquire who we were; and when it was answered, the two wild creatures set off to return, while I was yet gazing with astonishment at their lean black figures, powdered, as it were, with salt from the sea-water. In about two hours afterwards, a large boat came off, with eighteen men in her; but these were better clad than our former friends, and their white muslin wrappers made them appear parti-coloured, like so many magpies. We went on shore in this boat, and landed on the sandy beach, where we found a crowd of natives assembled. The village consisted of a few hovels of mud and bamboo with low thatched roofs; and among these, a number of children, like little black imps, were playing about in the sand, boys and girls together, up to the age of seven or eight, all in a state of innocence, without a particle of covering on. Their large heads, with shaggy hair, huge pot-bellies, and skinny legs, astonished us; while they shuffled off, whenever we came near, as terrified as though they had seen a tiger. The different dresses of the men sufficiently indicated their different conditions. Those well to do in the world wore nice white turbans, with flowing robes of white cotton; and again, there were others whose hard fortune had

assigned them a portion of coarse cloth no bigger than a fig-leaf. These last kept incessantly making us very low bows, and casting rueful looks at us. When we set off to walk across the sandy waste on which we had landed, four of them followed us, still making the most humble obeisances, and carrying us on their shoulders through the small inlet of the sea that lay across our path. It was mournful to see human nature so much degraded. Man has chased the tiger and the bear to the mountains, and has become in turn the prey of his own kind—a slave not so powerful as the horse and ass, but much more docile. We walked a short way into the interior; and everything appeared new and beautiful, as though we had lighted on fairy-land. The birds flying about, the trees, the bushes,—all, even to the grass under our feet, was strange. The object that most interested us was a cocoa-nut tree, with the small hanging nests of the tailor-bird on it. Its luxuriant feathery shoots, several feet in length, and drooping gracefully in different directions, like plumes of ostrich feathers, made it seem a vegetable wonder.

We found a party of our countrymen enjoying the fine moonlight evening with open windows, reminding me of a summer night in England, when people sit out of doors. Yet, if this be the Indian January, what is the July to be?—was a thought that obtruded itself at the time rather unpleasantly.

We soon returned on board, having formed rather an unfavourable idea of the natives from what we had seen. Some might be called handsome, but all such had a sort of girlish look, which, if looks mean anything, indicated a certain weakness of mind.

A noisy altercation now arose upon deck, and we

found that some of the naked blacks, who had brought vegetables, and poultry, for sale, had been robbed by the sailors. The poor creatures could not point out the individuals who had received their property, and the fellows were too dishonest to come forward. This was the first, of the many instances I was afterwards doomed to witness, of the ill treatment of the natives by Europeans. Imagine what would take place in England, if there were another race there weak as women! Imagine how these would fage with their more robust brethren — would they not be kicked, abused, and bullied, wherever there was an intermixture of classes? No laws, or magistrates, could prevent it.

The chain of mountains we had seen along the coast, ended a little to the north of Ganjam, where a huge, bare, and rounded promontory runs into the sea. Beyond it is only flat land, probably alluvial, all the way to the Ganges' mouth.

From this we stood out to sea, and beat up against the N.E. wind for a week longer. At length, on the 11th of January, we found ourselves, at daylight, in muddy water, and, on sounding, had only twelve fathoms. A pilot schooner now came down to us, and before dark we anchored within the floating light, weighed early the next morning, and about noon saw the low flat land ahead of us. Nothing was discernible but a green line of low trees; nor in the evening, when we anchored, within two or three miles of the shore of Saugor island, could we see much more. A thick forest everywhere fringed the edge of the water.

One Robert Sarcouf, a daring adventurer in com-

mand of a French privateer, blockaded this mouth of the Ganges that leads to Calcutta (the Hoogly) for some months, during the late war, and people are malicious enough to say, that the English navy lay idly in the Madras Roads the whole time—that he was so insignificant a creature, as to afford a prospect neither of glory nor of profit in attacking him, but that a rich harvest was reaped by the recapture of the large India-men he was continually taking. “He was the best friend the English navy ever had. He made the fortunes of a many,” said an old seaman. Similar sayings are afloat respecting the Isle of France, viz. that the navy looked upon it with an indulgent eye, and could have taken it sooner, if they had chosen; but it was the last hold of the enemy in these parts, and when it was gone, no money was to be made by the recapture of rich merchantmen—the seas were barren. However untrue remarks of this kind may be, it must be confessed that the navy are interested in the success of an enemy’s privateers against our trade—to destroy one of them is to kill the goose that lays golden eggs. This would be avoided if ships of war were allowed nothing for recaptures. Verily the merchants pay dearly enough for protection, and, in restoring them their own, the national guardians only fulfil their duty. The misfortune is, the guardians are not national. Nothing is national but the debt, as Cobbett justly observed. It is the royal army and the royal navy, and they are taught to look up to the individual, their master, and to the knot of idle courtiers by whom he is surrounded, rather than to the apprehension of

the public at large. They are taught, by the highest official example, to consider the industrious classes only as domestic animals, out of which as much profit is to be made as possible.

We have now arrived at the end of our long and tedious voyage, and should recommend every one, who is about to come the same way after us, to make himself sure of the character of the captain he is to sail with; that being a circumstance, which will most materially affect his comfort. Many of them are apt to play the Turk over their passengers. Others are severe with their men, in which case there is a daily vociferation of rude oaths, answered by much grumbling and altercation. Authority must be supported by continual beatings, and it is impossible to retire out of hearing of the lash, or of the cries of the culprit.

The next morning a steamboat came down from Calcutta, and took us in tow. To-day, as yesterday, many natives, in their boats, came off to us. They reminded us of islanders in the South Seas, that we see pictured in Cook's and other voyages; and it was odd enough, when we had heard them haggling and squabbling with the sailors, by the hour together, to miss them at once, and fancy they had gone away; but it was no such thing. If you looked over the side of the ship, you would see them all silent, and sedate, squatted down like so many monkeys, and holding with both hands the cocoa-nut, which formed the bowl of their short pipe.

Great numbers of kites now settled upon the rigging. There are two varieties of them: one somewhat larger than the English kite, and of an uniform dark brown;

the other smaller, with the head white, and the body of a light reddish brown.

With the assistance of a strong tide, we got within thirty miles of Calcutta the first day; and after we had come to anchor for the night, I took a native boat and set off in it. The moon shone beautifully on the water; and nothing was heard but, occasionally, the cry of the jackals, as they passed near the bank of the river with all the animation of a pack of hounds in full cry. After midnight a cold fog overspread the river, and before daylight our boat had touched at the Champaul Ghaut, (or stairs, as they are called on the banks of the Thames,) where we were to land.

We could now discern, through the gloom, some large objects flying to and fro above us, which I at first mistook for owls, but soon knew by their flight to be the large bats, or flying foxes, as they are called. I afterwards saw them in the manner described by Heber, crossing the country like a swarm of rooks, of an evening; but not often. The first signs of dawn in the east were ushered in by the cawing of innumerable crows; next some stray figures were seen gliding about muffled up in white. These soon increased to a noisy multitude, who kept flocking down to the water-side, each with his brass pot in his hand, to perform their customary ablutions; and much did I marvel then at the odd sight before me. These matutinal ceremonies remind one of the wholesale washings of the people by King Agamemnon.

The business of life had now begun. Daylight gradually showed the splendid buildings of the "city of palaces;" probably so first named by one of that ego-

tistical people, who have called their own metropolis the "modern Athens." Nobody knows why; except it be from the similar custom, so delicately alluded to by the *Edinburgh Review*, of the discharge of certain utensils by night from the upper windows. Now and then the sound of wheels, or horses' feet, was heard; and then among the throng of white figures with black faces appeared the pale, ghastly visage of an European at his morning's airing. The crows we had before heard were now seen infesting the whole sky, mixed with a number of kites and some of the bird called a Minor (the 'Pastor' of Temminck). The crows are the same as those of Norway, and, being equally tame, become offensive from their great numbers. A palanqueen (for so they call the great painted chest, with sliding doors, and a pole at each end of it)—in which all who come here must submit to be carried—a palanqueen was now brought to the water-side, and four naked blacks bore me off in it, much as a person who has met with an accident in England is carried off on a shutter. Nothing can be more unpleasant than the motion to one unused to it; except, indeed, the mournful sort of groan which the wretched bearers utter as they trudge along, and the painful exertions they seem to be making. The houses in the best part of the town, or Chowringhee, as it is called, certainly have a striking appearance, but from their size alone, for they are destitute of those fair proportions, which constitute architectural beauty. They are not built in streets; but as a number of detached villas, each standing in the midst of an acre, or more, of ground, which is surrounded by a high wall and planted with choice shrubs, which here luxuriate

in perpetual summer, ever green, and ever flowering. The gardenis, indeed, take a stranger most. I shall never forget the long waving leaves of the plantains, the orange-trees loaded with fruit, and the pommeloes, (trees of the same kind, but with fruit as large as a man's head,) and the golden orioles (birds as big as a blackbird, of a rich, golden, yellow colour) flying among them.

The splendour of the houses does not reach to their inside: we see nothing of English neatness. "The rooms were full thrice the size we had been used to, lofty and gloomy, with bare whitewashed walls, and the cross-beams and rafters of the floor above exposed. Once enter, and you will think the "city of empty barns" a much more appropriate appellation than the "city of palaces."

A new comer is not a little surprised at the number of half-naked servants that squat and lie about these large dark houses, as unnoticed as though they were dogs and cats. One is often in danger of treading upon them, as they are sleeping about the stairs and passages with a cloth pulled over their heads, so that they might be mistaken for a bundle of dirty linen. And it is disgusting to see their filthy black feet, and legs naked half up the thigh, and their backs and breasts often in no better case.

I could not help wondering that the mistresses of houses, who had been brought up in England, should have allowed so savage a custom. What would be there thought of a servant who appeared without stockings, not to say with only a napkin tied about his loins?

In the large dark rooms, fenced from the painful glare of day by a double screen of green blinds, one to the veranda, and one to the windows, it is the custom to remain until sunset, when the irksome confinement ceases, and the whole town turns out into the great meadow in front of the river. It is not, until a stranger comes here, that he is able to estimate the baleful effects of the climate upon the European constitution. Imagine a number of patients let loose from a hospital, and taking the air in Hyde Park, and you will have some idea of the haggard countenances that throng the Calcutta course. I shrank with horror from some, for they looked like moving corpses, until habit had reconciled me to them, and I found that the spectres laughed and chatted, like other men, and were indeed, very good-humoured, agreeable fellows. At first we think it strange, that a people so accustomed to death should live in a continued round of mirth and feasting as most of them do; but as we observe soldiers and savages, with whom life is most insecure, we find that death loses its terrors as men become familiar with it. Those terrors are brought to a highly fictitious degree in England, from the absence of all experience on the subject, as well as from the frightful tales, which take hold of all in the nursery. It is odd that the English, with this fear of death so active, can be brought to behave bravely in battle, when the culprits that suffer by execution there are notorious for their want of fortitude. However, even in Calcutta, death has something of an ugly sound to ears polite, and people usually talk of "casualty" and "casualties" when they have occasion to mention it.

On the southern side of the great meadow, or esplanade, stands Fort William, and, on the northern side, many splendid buildings, among which is Government House. It is generally decorated with some of the enormous cranes, here called adjutants, with whom its roof is a favourite resting-place, and, at a distance, they often look like architectural ornaments placed there. Certainly, from this spot, Calcutta does look like a city of palaces—but of mud hovels also. By the side of each of these princely residences, you will see a cluster of things standing, something in the way that pig-sty, and cow-sheds, stand about a large farmhouse. So wide is the difference between the stranger conqueror and the native he has conquered—a difference in manners, customs, and religion, as great as in the colour of their skins. These spacious houses are inhabited, partly by the great merchants in Calcutta, and partly by the civil servants of the Company.

Calcutta supports a theatre, principally by the exertions of amateurs. I wish I could say anything in favour of their performances; but I never saw so bad, though I have witnessed sundry provincial exhibitions in England. Indeed, nothing is so striking as the want of good taste, in general, among all descriptions of people here. You find few, that have any knowledge of the fine arts; very few, that can converse on any subject of literature or science; all are busied in making money. Most, with a view of returning to their native land; others, with no object beyond the enjoyment of the passing hour, which enjoyment principally consists in eating and drinking, great dinner parties, and balls and suppers. And yet withal society

is pleasanter than at home. The fear of being thought vulgar, and the fear of being thought poor, two phantoms, which haunt the middling classes in England, and embitter their existence, have no place here. All are frank, easy, and hospitable. This state of society is, however, more marked in the distant stations than at Calcutta, where a good deal of ostentation and exclusiveness have, of late years, appeared. Fortunate lawyers, and certain petty functionaries, such as secretaries to Government, do occasionally give themselves most ridiculous airs. If a naturalist were in search of that *rara avis* the "Jack in Office," he might suit himself here without much trouble.

To those, who take an interest in the improvement of the human race, nothing can be more pleasing here than to mark the progress of education among the native population. Comparatively few years have elapsed, since they first came into contact with modern Europeans — since they were found, like the "Seven Sleepers" after centuries had passed away, and left them unaltered—wrapped up, in their ceremonies, their processions, and idols, as if the ancient Egyptians, or one of the nations of Asia Minor, from the time of Herodotus, had started again into life, and resumed its customary occupations. And, but for a small portion of those few years, have any efforts been made to enlighten them. It was part of the doctrine of the good, old times, here as elsewhere, that profound ignorance made most obedient and tractable subjects; that, there was no knowing to what lengths minds bent on inquiry might proceed. They might even question the wisdom of their rulers, or compare the worth of their labours

with the amount of their salaries. Notwithstanding all this, the Hindoo College was established about the year 1819, during the administration of the Marquess of Hastings, and, at present, some four or five hundred youths are receiving instruction there. The system pursued is, in most respects, good. Little attention is paid to the puerile stories of Grecian mythology, which form so important a part of what is called education elsewhere. No one spends his time in finding out who Jupiter's great grandfather was, or in unravelling, from intricate iambics and trochaics, lamentations about the old man, Pelops, having eaten roast baby for supper. Mathematics are principally studied, and with them those kindred sciences, which form the modern experimental philosophy. If these studies elicited but one truth, viz. that the course of nature is governed by fixed, and immutable, laws, that one truth would be fully worth all the labour bestowed upon it, especially to a people in the state of the Hindoos. For it leads men to observe the changes of the world around them, and teaches them that by making use of their reason and taking due advantage of circumstances, all things, desirable to existence, may be procured. Without it, their only resource is in the priest, and the astrologer. Do they wish to compass any event, for example, that one going on ship-board should have a prosperous voyage, or, that one, labouring under fever, should recover, that event is to be obtained by a prayer —by a charm, or incantation of some kind. Do they meet with ill success, it is their bad luck, the anger of their deities, their fate, their destiny, anything, rather than the effects of their own indolence and folly.

"Nullum numen habes, si sit prudentia: sed te  
Nos facimus, Fortuna, Deam, fanoq: locamus."

said Juvenal, at the memorable conclusion of his tenth satire. The Asian world is, in this matter, what the Roman world was then.

Too much attention, however, is paid at this institution to flowers of literature, such as spouting fine passages of poetry, and oratory (by-the-by, the most mischievous art that ever mankind were cursed with). The study of the English language does not appear misplaced, though upon this point a great controversy has arisen, some deeming it necessary that the arts and sciences of Europe should be communicated to the people in their own tongue, and others, through the medium of English. These first appear to have forgotten, that Latin, gradually became the written language of the Western Empire, as Greek did of the Eastern, even though unaided by conquest. In the case of substituting the vernacular for the Persian, in the native courts, the people have a political right, which ought not to be denied them; otherwise, it is only natural that English should become the language of the educated classes.

If too much attention is here paid to what is termed literature (*i. e.* the knowledge of words, and phrases rather than of ideas), too little is paid to the application of science to the arts. The seed sown may be good, but something more than the mere sowing is requisite to make it bear fruit.

The young men of this institution have a debating club, and I attended several of their discussions. They showed themselves well acquainted with the subject

of controversy, and maintained their peculiar views on the subject of it with a great deal of zeal and ingenuity. The youth of some English institutions might be able to write better Greek, or Latin verses, on a given subject, but I question whether they could treat of it with more sound sense and acuteness. How much it is to be regretted, that people of such intelligence, should be debarred from filling any other, than inferior stations, in the government of their own country. I say debarred; because, though the last Act, which refers to the subject (the Act of a Whig government) declares, that caste, creed, or colour, shall be no bar to any one attaining the highest offices of the State, that declaration is only a piece of state humbug, in which Whigs so pre-eminently excel. The Court of Directors take good care that none, but their own favourites, who are brought up at their Haileybury College in England, shall ever be appointed. And this naturally leads me to the mention of Writer's Buildings, a place where the fortunate youths, from this college, are located, on their arrival in India, and are supposed to prosecute their studies. If the young men, brought up at the Hindoo College, vie with those of any place of education in Great Britain, in industry and acuteness, these of Writer's Buildings will compare with a particular class. viz. the young men of fortune, at an English university, of which they seem to be a bad style of imitation. They are, in truth, the "fashionables" of the land. The business of life, with them, appears to be pleasure. Sought after in society, courted, and caressed by all the young ladies, who come out here to make their fortunes, and all the old ones, who have marriageable daughters

to dispose of—if they consume any midnight oil, it is over their champagne, or at their quadrilles. At length, the form of an examination must be submitted to. Tutors are not usually severe towards the relations of people in power. A certain quantity of colloquial language has been necessarily learnt by intercourse with the natives, and a little more must be crammed for the occasion. The candidate is then pronounced qualified, and ordered into the country; where he, perhaps, finds four or five of his "order" invested with absolute authority over a district, as large as an English county. The career of wealth, and preferment, is now open to him; and he needs only time to attain them. Mr. Shore, in his work, has compared the government of this country by foreigners to the government of England by a body of Africans; and though this is, in many respects, an exaggerated resemblance, it holds with the civil service, and more especially with the judicial part of it. What keeps down the mal-administration of justice in England? What checks bribery, and corruption, and perjury? What, but the acuteness of judges and barristers, and the skilful manner, in which they elicit the truth, by examining, and cross-examining witnesses, owing to their thorough knowledge of the language, and of the modes of thinking, and acting, of the natives? But we may imagine what would take place, if a number of French boys, provided with such a quantity of the foreign tongue, as youth usually acquire at a boarding school, were sent over and put in authority, as magistrates, and judges. What could they make of the barbarous colloquial of Yorkshire or Somersetshire? It is not, however, the custom

here for magistrates and judges to examine witnesses themselves; and from the testimony which Mr. Shore has borne to, the imperfect manner in which they are acquainted with the language, probably, few would be able to do it. The depositions are taken by a native subordinate, and then explained to the youth on the judgment seat, who, like a young prince, performs the important duty of signing his name, where he is told to do it. And yet people, who are interested in the upholding of this abuse, have the effrontery to declare, that the integrity of their courts is preserved by giving large salaries to the civilians. "The wealth of a public functionary (says M. Say, in his Political Economy) is no security against his venality; for ample fortune is commonly accompanied by desires as ample." In the case of a long-tried, steady, and industrious man, of frugal habits, the experiment of giving a suitable salary may be successful; but to hold out certain, or almost certain, expectations of wealth to youth, at the beginning of their career, is the sure way to convert them into prodigals. They become the same kind of indolent, spoilt children, that young heirs are at an English school or college. Every one knows what dunces these last usually are; and how, in after life, they are often turned into legislators, when mankind, with wonderful sagacity, discover their great talents and virtues. It is said, that great part of the young civilians leave Calcutta deeply in debt. The money-lender follows his debtor into the provinces; and, as the latter rises into power, receives, in part payment, the disposal of certain comfortable situations for his friends and relations. We are often amused with American stories about a witness

knocking down a judge, or the sheriffs having a boxing-match; but I have nowhere seen the Indian story of a judge, who, getting angry, cleared the court with his buggy-whip.

If any one of our public talkers, who descant in high-sounding phrases about the "happiness of the people of India," really meant anything, they would strike at the root of an enormous evil, were they to get the Haileybury College, and its corresponding institution here abolished, and the Government left free to choose its judicial, and other agents, wherever it might find them most capable.

Another great good produced, would be, that people in high offices would be less of a family party, than they are at present, and consequently more responsible. For, to a stranger, who comes here, previously unacquainted with the machinery of Government, nothing can be more striking, than to observe the tendency of officials to merge, by descent and intermarriages, into one great connection, which operates as a fence against interlopers, and screens those of their own members, who may be obnoxious to punishment. Does any one, for instance, wish to complain against a tyrannical magistrate, or a careless judge? Perhaps he must complain to that judge's father, perhaps to his uncle. The man that married Jenny Styles is to sit in judgment upon the youth that married her younger sister. And so the farce of responsibility goes on. But if all were not brought up at the same institution one great bond of connection would be dissolved. Who would listen to a complaint against an old school-

fellow—especially if the complainant were a black man?

Even, if it were enacted, that selections for office should be made from persons, either born in the country, or brought up in it, such a rule would be productive of great benefit; for, it is hardly possible to conceive, that a foreigner, should be as intimately acquainted with the language, manners, and customs of a country, as those born, or at least fostered in it. Still less can we believe, that he would have any sympathy with the natives. More than this, such a rule would relieve the imported functionary from the duty of providing for his own Scotch cousins. It is astonishing how calm, and impartial, men become, as their prejudices cease to operate.

Besides the two institutions I have mentioned, there is Bishop's College, a large and handsome building on the opposite side the river to Calcutta, and two or three miles lower down. It reminds one of a college at Oxford, or Cambridge, of which, indeed, it is intended to be an imitation, as well in external structure, as in internal discipline, and course of studies, being under the superintendence of clergy of the Church of England, according to the will of its founder, the late Bishop Middleton. Were it desirable to provide an efficient church establishment for India, at a moderate charge on the revenue, well-educated, and pious young men might be cheaply obtained here. But such an arrangement would interfere with patronage in England, and, of course, is not to be thought of.

There are other institutions here for the promotion

of education, some under the clergy of different denominations, others supported by wealthy natives. Of these, the first operate badly, in so far as they nurse a bitter, sectarian spirit, to the exclusion, or rather the neglect, of those principles of benevolence, which form the base of Christianity. "Peace on earth and good will to man" is not usually the motto of their Alumni, but a blind attachment to some half a dozen, half-intelligible, metaphysical dogmas, which distinguish their own creed from that of their rivals. They form admirable champions of temporalities, and nothing else.

Altogether, however, the march of intellect at Calcutta is most rapid, and in a few years it will be completely Europeanized, and fitted for self-government. Whether that boon will ever be conceded to it, or whether it will continue to receive its annual shiploads of young and needy adventurers, and to export the old ones laden with its superfluous capital, may yet be doubted.

I arrived at Calcutta during a remarkable epoch in Indian affairs, viz. the administration of Lord W. Bentinck.

For some time past, it had been obvious to every one who took even the most cursory view of Indian finances, that the career of extravagance, which men in power there were pursuing must, in some way or another, soon come to an end. In proof of this, we need only take the amounts of the Company's debt as they existed in different years; thus—

In the year 1792 it was £9,142,720
" " 1809 .. 30,812,441
" " 1814 .. 30,919,620
" " 1829 .. 47,255,374

Altogether, in seventeen years, ending with 1830-31, the deficit of revenue to meet their charges has been £18,994,036; and, during most part of this time, the country has been in a state of peace.

It was very natural that this should be so. Of all pleasant employments in this life of ours, there is none so pleasant as spending other people's money; especially when we cannot be called to account for it. If anything could enhance this pleasure, it would be the reflection, that the owners of the money were people with whom we had no tie of sympathy, no permanent interest, to connect us, a race of mere heathen blacks in a foreign land; that the money spent was to be divided among ourselves, and our brothers and cousins, Tom, Dick, and Harry; that, let the ship but hold her course swimmingly, and, in a short time, we should be safe and out of it, when our successors might stick to the pumps, or go to the bottom, as they thought fit.

It was at such a juncture that Lord W. Bentinck was the man selected to appear, like stern old Lambro, on the scene, and put a check upon the fiddling, and feasting, and pocketing. He was well-fitted, in some respects, for the task assigned him. Previous employment at Madras had given him some insight into the nature of the country, and its inhabitants; nor was he, as might have been expected from his order, a perfumed Sardanapalus, who left the bore of public business to his secretaries. Truly, as M. Jacquemont, the French traveller, relates, he was, in plainness and simplicity of exterior, like a Pennsylvanian Quaker; so much so, that he has more than once been mistaken for a "bailiff," as he reached a remote station without at-

tendants, and thus became an innocent cause of terror to sundry unlucky subalterns. With a philosophical indifference to the opinions of those around him, and a laudable desire to see, inquire, and examine into everything himself, his predominant defect appears to have been a lamentable want of understanding; for he possessed in perfection that quality, which goes by the name of resolution in a great mind, and in a little one like his of dogged obstinacy. When he could grasp a subject (and a small share of common sense sometimes enabled him to do this), he acted upon his conviction with vigour; but, where he took a wrong bias, no representations of any kind could turn him.

“Cut men’s throats,” it is said, “but keep your hands out of their breeches’ pockets.” And, truly, it was to have been expected, *à priori*, that a governor, about to arrive, with the dire intent of committing the last unpardonable offence on a society, would have run some chance of being mobbed, notwithstanding the almost superstitious reverence with which the English are wont to regard “a lord.” And yet, I believe, there was good sense enough in that society to have seen the wisdom of yielding to necessity, and spirit enough to have seconded the views of their leader, had he behaved with common fairness, and set them a proper example. The Roman historian relates, that the great Hannibal, in difficulty and danger, always marched first; Lord William reversed the maxim of the Carthaginian general, and invariably marched last. With a salary of £25,000 a year as Governor General, the most absurdly extravagant remuneration for service that ever public

functionary obtained, he likewise held the office of "Clerk of the Pipe" in England (for which he received about £2000 a year), and also some other sinecures; and yet this very ordinary man—so ordinary, that, strip him of his fictitious distinctions, with which the feudal prejudices of his country had invested him, and you would find his equals, aye, his superiors, to be had as plentiful as blackberries, for £500 a year apiece—this very ordinary man did not perceive, that his own enormous salary was disproportioned to his merits. In his zeal for economy of the public money, he exhibited a wondrous fellow-feeling in favour of all those, who, like himself, were people of great connections, and held high offices, for which they received three or four-fold as much, as their services would be worth in an open market. He passed over members of council, secretaries, and so forth, to fix upon some poor wretches of the middling, or lower classes, hardly worked, and badly paid, whom he fleeced without mercy. This man of £25,000 a year actually was not ashamed to reduce the pay of grass-cutters, a description of human beings subsisting on about seven shillings per month. In one of Matthews' "At Homes," a street row was described, in which a worthy was represented as giving the advice, "hit him hard on the head; he has got no friends." It is impossible to say whether Lord William had heard this, or, whether he arrived at the maxim by an effort of natural genius. The latter is the more probable, seeing that it came so congenial to him. In his anxiety for the public service, he never omitted to inculcate lessons of duty, to denounce idlers, to obtain, if possible,

work commensurate with pay. And then, as the hot weather approached, like Regnault de St. Jean d'Angely—

“ Who fled full soon,  
On the first of Juhe,  
And bade the rest keep fighting.”—

he retired to a cool retreat in the Himalayan Mountains, where he amused himself until the next cold season. We may form an idea of the delay, and detriment to the public service accruing therefrom, by remembering, that his place of abode was about as far distant from his seat of government as Etna is from London. It must have been encouraging to those condemned to remain, and must have stimulated their exertions vastly, to reflect upon the example of their leader. And yet withal Lord William was a well-meaning man, who had a great regard for the ethic virtues, when they required no sacrifice from himself, who hated “jobbing,” for instance, when he had not a friend of his own to serve. Among his good deeds must be reckoned the foremost, that he made natives eligible to certain stations of responsibility, from which they were before excluded, particularly in the judicial and revenue departments. It must not, therefore, be supposed that any advance was made by the people towards the end of good, and cheap government. On the contrary, the machinery was rendered less expensive, by the hire of so much labour and intelligence, at a cheap rate, only that the party at the head of affairs, and their relations might have the more to divide between them. No better proof of this can be adduced, than the circumstance, of the continuance of the three presidencies,

and the recent addition to them of a fourth. In the infant state of British power in India, when it consisted of three distant settlements, Madras, Bombay, and Calcutta, with hostile countries intervening, and communications by sea uncertain, it was necessary, that each should have a separate government, to be able to act as emergency required. When the independent States were merged in one vast empire, under British supremacy, it was as natural, that the government should be but one, as that the government of France, or Prussia should be each one. But this involved the abolition of a triple establishment; governors, and aide-de-camps, members of council and secretaries, besides a host of middling functionaries, must all have been reduced to one-third of their numbers. Will it be believed, that in the midst of a long chapter of solemn talk upon economy (for so Lord William's career may well be termed), he advocated the establishment of a fourth presidency—that of Agra; that this plan was finally adopted, and, in addition, a supreme government placed over all, so that, instead of three separate governments, as before, India has now five? Well may we believe, after this, that Lord William merits the title of a Whig or sham reformer, a kind of animal that bears the same relation to the genuine old Tory, as the jackal, that filches by night, does to the lion, that seizes in open day.

I left Calcutta, after a stay of a few days, for Chin-surah, a settlement lately belonging to the Dutch. It is situated about twenty-six miles up the river, and I set off for it in a boat. It would have been difficult to conceive beforehand, that, in passing through a perfectly

flat country, we could meet with such beautiful scenery. We were floating up a water, half or three-quarters of a mile broad, the banks of which seemed to be lined with an uninterrupted forest, among the branches of which appeared clusters of thatched huts, and groups of natives enjoying themselves in the shade—of labour little enough was going on, smoking, chatting, and sleeping seemed to be the order of the day—and this forest is a forest of fruit-trees. The mangoe is the most numerous, and through the gloom of its thick foliage rises the bare stem of the cocoa-nut palm, and bears above its stately head, like a magnificent plume of ostrich feathers, or rather, like the most graceful kind of ferns, if we can fancy anything of the sort to reach to such a height. At every short interval stood a small brick temple, and near it a broad flight of stairs reaching to the water, in which, many people of both sexes were enjoying themselves by bathing.

Sunrise is the time when these parties are most numerous, but they continue through the day. The women generally bring with them a large earthen pitcher, which they fill, and return with on their heads.

During bathing, every one addresses his prayers to the sacred river.

“ Μηδὲ ποτ’ αἰσιοις ποταμῶν παλλιρρέοις, ὑδαρ  
Ποσσοῖς περάν, τέριν γ’ αὐξητὸν εἰς παλαιὸν ἰσθερα.  
Χαρέας οὐφαμιστος πολυπρατψος ὑδατι λιευκη.”

\*I was much surprised, on landing at Chinsurah, to see a group of men living under some large trees. The shady boughs served them instead of a roof, beneath which they ate, and drank, and slept. A small raised hollow, made of dried clay, served to contain the fire,

which boiled their pot, and at night each spread out his sleeping mat, with a root for his pillow\*. Where life can be supported in this way, the great motive to industry is lost. What need the Hindoo care for the morrow, when his few wants are sure to be supplied? The cocoa-nut, on which alone he can support himself, will grow above his head, though he never lift a hand to help it. The plantain will yield him abundance, with trouble next to none, and the rice will cost him some labour, and but a little. If he have a family, his black babes play about stark naked; the ground is a hot-bed, in which the sun nurses them. No thinking about dear coals, or shoes and stockings. Diodorus Siculus says, that it was the opinion of some philosophers of old, that man first took his origin from the warm mud of the Nile, where the spontaneous growth of the earth was sufficient to afford him nourishment immediately on his coming into life; and, as I have seen things, starting into existence, in this eastern Egypt, I did not wonder, that they, who had no historical account of the creation, should have formed to themselves such a conjecture.

If we regret the consummate ignorance, and superstition of this people, and the miserable progress they have made in the arts of life, still, every well-wisher to the human race, will see with pleasure the state of ease and enjoyment in which they live, and, comparing them with the mass of mankind in those parts of Europe,

\* This is the custom all over the country, especially with travellers. "Such tents the Patriarchs used," says Coleridge. Had he tried this kind of tent, however, he would have found it more poetical than agreeable.

which are most renowned for what is called "civilization," we may well ask, what have the latter gained—what but a life of unceasing drudgery? and for what end? that a small fraction of their brethren may wanton in every kind of luxury.

Chinsurah was formerly a Dutch settlement, and was ceded to the company, a few years ago, in exchange for Bencoolen, and our other possessions on the west coast of Sumatra. It is now a dépôt for troops. There are many Portuguese Roman Catholics here. They have a small church in the town, and another, a large and ancient one, at Bandel, about two miles off. The date on it is 1599. The Armenians, too, have a church here. Besides these, a number of Turks, Persians, and Arabs, are to be seen about. They are easily known by their being a much finer, and fairer, people than the natives, and the "bearded majesty" of their countenances not unfrequently put me in mind of the likenesses of Jupiter. But it is only in their gravest moods, as when they are smoking, that you think thus of them. Inquire, and you will perhaps find that Jupiter is a small dealer in nutmegs, or something of that sort, and then he is no longer any god at all.

Some Dutch families yet remain at Chinsurah. They, as well as the Portuguese, seem universally to have settled wherever they went, and to have identified themselves with the country. They have, in a degree, amalgamated themselves with the natives, partly by yielding to their manners and customs, partly by drawing them to their own. The English alone have remained estranged.

If we except these few families, the society at this

station will be a tolerable example of it, all over India. In the barracks reside the military, who lead the same kind of idle life, that military do everywhere, in time of peace. Near them, are two or three small shopkeepers, Europeans and half-caste; and among these, perhaps, stands the humble dwelling of a missionary. Two or three miles out, are situated the residences of the judge and collector; and, if it were not for the plantains and bamboos, and such like things, you might fancy, you saw in each of them, the park, or hall, of a man of fortune, at an easy distance from his country town. And these, with the addition of a stray indigo planter, here and there, form the whole white population, in a space, as large as an English county, often much larger. "The happiness of the people of India"—no, the abstraction of as much money as possible from them—is the main object of their government. In truth, the land, from Cape Comorin to the Himalayan Mountains, from the Indus to the Bay of Bengal, is one great estate, of which the directors are managing owners at home, and send out their sons and nephews, as collectors, and judges. People, who are curious in subtleties, often dispute, whether the revenue, which Government derives from the land, is to be considered as a tax, or a rent. It has always appeared to me, that the Government stood in the situation, both of sovereign, and landlord. In short, like the Government, to which it succeeded, and most other Governments of Asia, it takes whatever is to be got, leaving only to the cultivator a bare subsistence. Long, however, before the arrival of the English, that cultivator had been bowed down by centuries of oppression. He had learnt to revenge himself

upon his oppressors by abjuring habits of industry, and possessing nothing, that could excite cupidity. Naked, and with a mud cabin to shelter him, and a few handfuls of corn for his daily food, almost in a state of nature, he led a life of ease, he loitered, and danced, and sang. There was no magistracy in Asia to prevent that. Some years back, by a wise, and humane measure of Lord Cornwallis, called the perpetual settlement, the land in Bengal was subjected to a fixed assessment, to be considered as perpetual. The consequence of this, in time, would be, that, as the natives became desirous of the comforts of civilized life, they would become more industrious; as they became industrious, both their poverty, and ignorance would disappear. There can be no doubt, that the perpetual settlement has produced a partial effect of this kind—Mr. Shore has borne testimony to this; but the habits of a people alter slowly, and, as the Government have of late obtained an unlimited power of taxation from the English Parliament, it is not probable, that they will allow the natives to taste of many superfluities. Above all other powers, this ought to have been the most resolutely withheld from them. For they are, in general, well-meaning men enough; but, to vest them with an irresponsible power over other men's property, is too great a temptation for human nature. Were it not possible to devise any effectual system of representation, it would be more expedient to lodge the power of taxation with some body in England (such as the Board of Control) not so immediately interested in increasing the amount of it. As it is, the Government here have already be-

gun by imposing duties on articles of British manufacture. Strange to say, the manufacturing districts there, and their representatives have not noticed this, although it operates so severely against their interests. As this great estate of the Directors requires a military force for its defence, distant relatives, and poor dependants, are hired to become officers in it, but at salaries, that place them, nearer the footing of upper servants, to the fortunate civilians, than of their associates. Nothing in the whole system strikes a stranger so strongly as the cruel manner, in which one service is thrown into the background, to the preference of the other. This is defended by the mistaken assertion, that a better rate of pay is likely to secure a greater amount of talent and industry; which is only so far true as that able men cannot be got for a less pay than they could obtain elsewhere. But we may err on the side of excess, as well as of defect; and, if salary becomes more than commensurate to services, the place is sought after as an object, of family interest, and of intrigues of all kinds. We may form an estimate of the scale of remuneration, requisite in England, for men of first-rate talents and industry, from the salaries given to professors in the universities. We see no scions of noble houses put forward in this line, any more than in two, of the three learned professions, law and medicine. The Directors of the East India Company know well enough how to obtain men of ability, when it is of paramount importance to have them, as in the case of their officers of artillery and engineers, who are all selected from the seminary at Addiscombe; but the duration of their

empire rests on the efficiency of their army, and it would not do to trifle with that. On the other hand, if magistrates and judges were to be selected, what would become of an unfortunate son, or nephew, who happened to be stupid, or idle? Moreover, the business of thief-taking does not require any great range of intellect; and empires are not subverted by bad decisions from the bench.

To show what might be done, when Java was taken from the Dutch, its judges and collectors were chosen from military, and medical men; one person often filled the two offices, under the name of president, at a salary of not more than a third of what one of the "aristocracy of India" would have received; yet the duties were zealously, and ably discharged, and by men, who knew, that, by their own personal exertions alone, they could secure the approbation of their employers; by servants, really accountable to their masters, and not virtually irresponsible by the strength of their connections. A proposition, as report goes, was sent home to the Court of Directors, by a distinguished man in office, to abolish the civil service as a separate establishment, and to have the situations filled by selection from among the military. This advice, however, was not listened to, and one could hardly have expected, that it should have been; for such a regulation would have taken just so much certain patronage out of the hands of the Directors. It would have then depended, rather on a youth's own abilities and exertions, whether he obtained a lucrative situation, or not, than on who his father was. So that the proposal was equivalent to asking that body (the Directors) to give up a certain provision for their

children, and others, which is not very different from parting with so much private property, for the public advantage. But, in the event of the transfer of this property to the Crown, it might be worth considering, whether such a plan might not be adopted with advantage. Military men, however, even of good abilities, are not, in general, well-fitted, by their previous habits, and ways of thinking, for civil situations. Perhaps a better mode would be for the Government to institute a college of law at Calcutta, as they have already a medical one, where the Hindoo youth might be trained to the profession of advocates, and rise, according to their deserts, to the magistracy, or the bench. This, besides, would go far towards putting a stop to the importation of those pernicious sophists, called lawyers, whose aim is not, like that of philosophers, to discover truth, but to obscure it, if possible, by subtleties. With a class of native advocates, magistrates, and judges, and a plain, perspicuous code, the country would obtain, in some degree, the blessing of cheap, and summary justice.

The town of Chinsurah is surrounded by the forest of fruit-trees before-mentioned, with mud cabins interspersed among them, and but few, or no traces, of fencing. Near every cluster of these cabins are usually dirty ponds, out of which the inhabitants get their water; and the quantity of leaves, and other substances, rotting in them, cannot but add to the unhealthiness of the climate.

Go from Chinsurah which way you will, you must pass through the native town, or bazaar; not a bazaar containing such beautiful things as in England, but a

row of small sheds, with a floor of dried clay, on which are usually piled earthen pots, containing, potatoes, cocoa-nuts, rice, and other sorts of corn, and fruits, and by them squats the proprietor, the naked proprietor, of the tenement, with a heap of small cowrie-shells beside him, which are used for change; one hundred of these are equal in value to one copper coin. They are brought principally from the Maldives, to the amount of 50,000*l.* or 60,000*l.* annually. About half a mile at the back of the town, we come upon the rice-fields, a dead open flat of ground. The corn is planted, early in the rains, and cut, about the new-year's day following. From that period to the ensuing month of June, or, for nearly half the year, the ground produces nothing; a waste of time that must be reckoned prodigious in a climate, where vegetation is so rapid. To be sure, the six months of idleness are all dry months; and yet, it can hardly be doubted, that an ingenuity, equal to the European, would, if left to exert itself freely here, find some means, either by a rotation of crops, or otherwise, by which to make the land productive, during this period. As for the native, (poor soul!) no schoolmaster has yet set his intellects a-marching. You may see him, at sunrise, come to his field, naked, and carrying his plough upon his shoulder; and such a plough it is, as has probably never been improved, since the day, that Triptolemus first invented the instrument. Prints of a similar article may be seen in Norden's "Travels in Egypt," and in the Oxford "Hesiod," 4to., p. 156. To this thing, he harnesses a pair of oxen, about as large, and strong, as English donkeys, and then off he sets, over a clay, which, in England, would be ploughed up by a

team of four stout cart-horses. The utmost he can do is to leave a faint streak behind him; and, by the time he has dawdled, over the same piece of ground, a dozen times, or more, the surface is partially changed for two, or three, inches in depth. A crop follows, because, when the thermometer stands at 84° Fahr., or nearly so, for the whole twenty-four hours, and the air is saturated with moisture, and showers perpetually falling, it is difficult to prevent vegetables from growing, even on the floor of your house. But, it is not probable, that a Bengalee cultivator, would, in a worse climate, repay the expense of his seed; still less can we believe, that European skill, and intelligence, when applied to his own soil, would not increase the produce of it many fold.

I had an opportunity, shortly after my arrival here, of seeing the performances, of one of those many kinds of jugglers, with which India is overrun. He professed the art of enchanting snakes with his music, so that, if your house and garden were infested with these reptiles, a tune from his pipe would induce them, to come out of their holes, to listen to him, and, so riveted would their attention be, that, they would meanwhile allow him to take them up, without endeavouring to escape. As a proof of his prowess among these creatures, he drew from out a dirty bag several of them, and, with the rest, the deadly cobra, which he handled with impunity. I did not think his strains remarkably captivating; however, he piped away, for a long while, and poked into many dark corners, and at last pretended he had caught one. The scene was acted with good effect, and considering, that quacks of divers

kinds, usually belong to most human societies, I could not but esteem my present acquaintance a harmless one. He was a strange, fantastic-looking being, wrapt up in a quantity of loose garments, which were rubbed with a red colour, resembling the "ruddle," that they rub sheep with, in some parts of England. The principal part of those, who wander about the country, gaining a livelihood in this way, are faqueers, who make all sorts of preposterous vows, and the more they conduct themselves like madmen, the more they appear to be objects of awe and veneration. I met three or four of them one morning, walking, one after the other, each holding one arm in the air, as high as he could. Their nails were grown, their hair, long and matted, and their faces, and bodies smeared with paints, so as to make them look most demoniacal. It is said, that the reverence of the natives towards these people is becoming much less than it was, in the good old times; a circumstance, that is not improbable\*.

I also witnessed, while at Chinsurah, the horrible self-tortures, which, many of the lower orders, are in the habit of inflicting upon themselves, at one of their spring festivals, called the Churruk Poojah. A crowd had assembled, in a small open space, at the outskirts of

\* The *διαυλος*, or double pipe, is played here commonly, the same instrument, that is to be seen, figured upon ancient remains, and fastened round the head in the same way, with a "capistrum," or strap of leather. The small lamp of coarse pottery, that is used in every hut is nearly the same as those, that are dug up in such numbers at Herculaneum, and Pompeii. "Two women" are yet to be seen "grinding at a mill," wherever you turn your eyes, in a native bazaar. These are but a few, of the commonest of ancient resemblances, that are constantly occurring to us.

the town, and, among them, were several men, with spears run through their tongues; others had strings, about as thick as writing quills, run through each of their sides, so as to go nearly as deep as the ribs. Two men, standing about ten yards apart, and facing each other, held the four ends of these two strings, and the victim danced a sort of native hornpipe between them, alternately advancing, and retreating, from one to the other, and regardless of the strings, which raked his sides, and drew fresh blood from them every time he moved. During this, an attendant kept beating the tom-tom (the native drum) loudly in his ear, evidently to keep up the excitement, that he might not fail in his task. I saw the other exhibition of people suspended by hooks stuck into their backs, the next day, but only at a distance, and I had already seen enough to prevent my wishing to be nearer\*. The burning of widows was prohibited before I arrived, but I have heard many accounts of the constancy, with which the unfortunate creatures bore their fate. The instance of one, in particular, was mentioned to me, by a person, who had gone to her, with the humane desire of dissuading her from the attempt. But her faith in future happiness, and in the protection of her deities, was so strong, that she would not even believe, that the fire had power to hurt her, and, in proof of this, unflinchingly held her finger in the flame of a candle, that was near, declaring, at the same time, that she did not feel pain.

Being told, that apparent miracles, of various kinds,

\* These self-tortures are intended as expiations for sin in the present world.

were continually worked, among the common people here, I desired to be informed, the next opportunity, that offered, of witnessing one, and, was soon afterwards acquainted, that the tomb of a Mahomedan saint, a short distance, outside of the town, was moving. I immediately repaired to the spot, and found a great multitude, assembled, round a plain, whitewashed, tomb, which, at intervals, appeared to rock about, like a boat among waves; over it, was erected a choppah, or thatched roof, supported by posts of bamboo. At first, I could not help sharing, in the sensation of awe which evidently pervaded those around me, for the appearance was, as if a person inside the tomb, was, ever and anon, agitating it. Recollecting, however, that of supernatural agency there could be none, and, that the supposition of a person, inside the tomb, was very improbable, I paused, and surveyed the place attentively. It was evident, that to ascertain, whether the motion was real, or apparent, the perpendicular edges, or corners, of the tomb, must be compared, with those of some other fixed object outside, so, that the least motion, would be indicated, by a want of parallelism, in the two straight lines. After looking about some time, for a proper object, I placed myself in such a position, that one corner, or perpendicular edge, of the tomb was nearly in a straight line with the corner of a distant house. By shutting one eye, I could now ascertain the least change of position, in the two parallel lines. But none such occurred. On comparing one of the upright bamboo posts, with the corner of the house, in the same manner, a movement was distinctly perceptible in the former. The day was windy, and, as the gusts came,

the bamboo posts bent slightly ; in consequence, the position of the tomb was altered, with respect to them, so, as to give it the appearance of moving. It may seem strange to say, that I, was the only person among the crowd, who noticed so gross a deception, but I was the only one, who observed calmly. All the bystanders were strongly excited. Their countenances bore a deep impression of religious awe, and veneration, and offerings of different kinds, copper coins, cowrie-shells, and flowers, were showered in abundance, on the tomb. I questioned several, on my return, as to whether they had seen the tomb move, and they answered yes—certainly—did you not see it yourself?

This, and similar scenes, appear to me, to afford some explanation, of a remark often, and justly made, viz., of the indifference of the English in India to religion. La Place states, in his Essay on Probabilities, that men, in giving, or withholding, their belief to any narration, weigh the opposite probabilities, viz. that, of the event itself having actually happened, against that of the narrators having told, what was not true ; either, having been deceived themselves, or, having told a wilful falsehood : that there are some events so improbable, that, scarcely any weight of testimony, would be sufficient to obtain credit for them ; and that, the more improbable the event is, in itself, the more do we require the testimony of persons, of whose accuracy, and veracity, we have been previously well assured, to convince us. For instance, if a man were to state, that he saw a hundred dice thrown into the air, and, that, they all came down, with the same face uppermost, he would be generally disbelieved. Again : in the case of stones, falling from

the sky, instances of which, have been handed down to us, in ancient history, and also, from the narrations of country people, in modern times, who had seen them falling, the facts were generally disbelieved, until they had been verified, by the observations of scientific men; and, he adds, that those, who thus disbelieved, judged correctly, from the premises before them, though they came to a wrong conclusion; for, it was much more probable, that a number of ignorant peasants had been mistaken, than, that such an extraordinary exception, to the course of nature, as it was then known, had actually taken place. Now, our religious faith is founded on our belief, in the occurrence of certain extraordinary events, called miracles, which have been related to us, by persons, professing to be eye-witnesses of them. An Englishman, in his own country, is fully convinced, that no such stories could have obtained general credence there, unless they were true, owing to the intelligence of the people; but, when he comes to India, and sees the simplicity, and credulity, of mankind depicted in such glaring colours, and is told by those, who differ from him, that, his own religious faith rests upon the testimony of certain uneducated natives of Asia—when he observes, that the whole continent is rife with wonders still, as it was, in ancient days, the case is altered. There is the same prevalent belief in witchcraft, and in astrology, the same faith in dreams, the same beholding of visions. Holy men, secluded from the world, living in groves and forests, absorbed in pious contemplations, and, clad in uncouth attire, so as to excite fear, and wonder, utter prophecies, sufficiently vague to admit of contrary interpretations, and, in consequence, are supposed to have attained an

insight into the future, from supernatural assistance. They heal diseases by the laying on of hands, and cast out devils. Even their histories of the day abound, with supernatural agencies. In the account of the campaigns of Ameer Khan, the famous Pindaree chieftain, written by his secretary, it is stated, that the Ameer, 'being, one day, on the banks of the Ganges, surrounded by his enemies, the English, and, on the point of falling into their hands, an angel, in the disguise of an old woman, showed him a ford, by which he escaped.'

Far be it from me to mean, that, they, who draw conclusions, from such circumstances, adverse to their own religious faith, judge correctly. I have noticed them, because some here are misled by them, and it must be owned, that the faith of a Christian is exposed to a trial, on account of them, that it would not be in his own country. It is a curious instance of the ease, with which the human mind accepts the supernatural, that, but thrice within our knowledge, does it appear to have outgrown the idea of its influence: first, in the philosophical age of Athens; secondly, in that of Rome; and thirdly, in the present one of Northern Europe, and the United States. The Roman Catholics, indeed, bring their wafer God among us; but they do not exhibit their winking virgins, and their bleeding pictures, as they do in the south of Europe. They know very well, that they won't suit.

Mr. Shore has remarked the falsehood of the natives of India, and no one had better opportunities of forming a correct judgment, respecting them, than he had.—(See "Notes on Indian Affairs," 8vo, London; 1837.)

An intelligent person, who had been much used to

native testimony, in his capacity of magistrate, once remarked to me, "Their evidence is so vague, and inaccurate, that it is extremely difficult to find out the truth, even where they intend to tell it; especially, if their narration extends back, for a considerable period. Great part, of what they have witnessed, is forgotten, as soon as over; and the defects of memory, are, in their narrations, supplied by imagination." I have heard similar observations, from many others, both magistrates, and judges. And yet, we should most probably be wrong, in ascribing this tendency to falsehood, to the natives of Asia, or of India, or, of any other part of the world, in particular, rather than to man, in a savage, or semi-barbarous state. Among civilized nations, two causes operate to prevent it; one, the moral shame, of telling an untruth; the other, the intellectual shame, of being guilty of inaccuracy. Most people there, from early youth, get a habit, of recollecting faithfully, and correctly. But this is an artificial condition, resulting from a certain state of society, rather than a peculiarity of any portion of the globe. Educated Hindoos relate, as correctly as other men; and Europeans, in the dark ages, appear to have been as false, as Asiatics, at present. Thus Mr. James, the historian of the Life and Times of Louis XIV., remarks,—" After this, what is history? What can history be, but a concatenation of specious errors, regarding the past?" And again: "There is scarcely one act of any of the parties, during the whole course of the Fronde, of which, there are not accounts, by eye-witnesses, diametrically opposed to each other." The age of fable always precedes the age of history; and, even among enlightened moderns, it is sometimes difficult to

arrive at the truth. What disputes have arisen, respecting the hour of the day, at which the battle of Waterloo began; and, whether needles were, or were not, magnetized, by the violet rays of the sun. There is a remark upon this subject, by one of the greatest philosophers of our age, so strikingly illustrative of what has been said, that I cannot help quoting it: "With respect to our record of observations, it should be, not only circumstantial, but faithful; by which we mean, that it should contain all we did observe, and nothing else. Without any intention of falsifying our record, we may do so, unperceived by ourselves, owing to a mixture of the views and language of an erroneous theory with that of simple fact. The 'strong smell of sulphur,' which, is sometimes said, to accompany lightning, is a remnant of the theory, which made thunder, and lightning, the explosion of an aerial kind of gunpowder, composed of sulphureous, and nitrous exhalations. There are some subjects, particularly infested with this mixture of theory, in the statement of observed fact. The older chemistry was so overborne by this mischief, as quite to confound, and nullify, the descriptions of innumerable curious, and laborious experiments; and, in geology, till a very recent period, it was often extremely difficult, from this circumstance, to know, what were the facts observed. Thus, Faujas de St. Fond, in his work on the Volcanoes of Central France, describes, with every appearance of minute precision, craters existing nowhere, but in his own imagination."—*Sir John Herschel, Discourse on Natural Philosophy.*

I was, one morning, riding by the side of the river, when my horse, suddenly started, at an object, lying at

the edge of the water, which turned out to be the body of a man, recently dead. Three or four vultures were beginning their horrid repast on it, and, while I was yet there, some ugly dogs came, and drove them off. I passed the place, about half an hour afterwards, and the skeleton was nearly cleaned. The dogs had left it, and were lying on the grass near, sated. A crowd of birds, vultures, and adjutants, were picking at the bones, and, behind them, were a number of crows, and the minors I have before mentioned, waiting to take their turn at it, as chance might give them an opportunity, reminding one strongly of

" οὐαὶ τε χειροῖς  
οἰνοῖς τε ταῖς . . ."

But, the most curious circumstance of the whole, was to observe a number of Hindoo women, passing within a few yards of the spot, to fill their earthen pitchers with water, and returning, without taking any notice, of what was to them, an every-day occurrence. I have sometimes seen men, women, and children, at their morning ablutions, and a corpse floating close to them, without exciting the least disgust.

According to the precepts of the Hindoo religion, bodies should be burnt, but, where fuel is expensive, the rule is partially, or altogether, evaded, and the remains are left a prey, either to birds, and dogs, as I have above described, or to jackalls, and other wild beasts, by night.

I have, however, witnessed the process of cremation, which seemed to be performed very much in the manner, described by the ancients. A treuch was dug, by

the side of the river, upon which was placed a pile of wood, and above it the body. Then, after sundry invocations and prayers, fire was applied, and the whole consumed.

I left Calcutta early in June, on a voyage down the river. With the first tide we reached Fort Gloucester, where three or four rusty cannon lying about were all the vestiges of a fort, now to be seen. But, in its stead, an extensive range of buildings for cotton-spinning, had lately been erected. The machinery had been brought from England, and the proprietor had calculated, that, owing to the cheapness of labour in Bengal, and, to the raw material being the produce of the country, he should be able to supply great part, if not the whole, of the Eastern world, to the exclusion of the European manufacture. It is said, that the machinery was shipped, during the short administration of Mr. Canning, but, that the utmost opposition to the project was manifested, when his successor came into office. The reason for this does not clearly appear; unless, indeed, the manufactures of Bengal have not as good a claim to the protection of the sovereign, as those of Lancashire; unless the welfare of the empire be consulted by not allowing a man to exert his industry, where he may find it most profitable for him to do so. But India has never yet been regarded as part of the empire. It goes by the unhappy name of colony, a place, which, like the *Roman Province*, seems made expressly to be plundered by the mother-country.

We reached Diamond Harbour with the next day's tide, and sheltered ourselves from the noon-day heat, in the house of the harbour master. I saw here the claw

of a crocodile, which had been killed in a creek near; the animal, to which it belonged, had measured twenty-five feet in length. It is only towards the mouth of the river, and the sea-coast adjacent to it, that they attain to this enormous size. I have heard of individuals of both species (the gavial and the real crocodile) which have measured, from twenty-eight to thirty, and even above thirty feet in length. In the upper provinces, I have not known them above two-thirds of this, and they are very rarely to be seen, longer than from twelve to fourteen feet. There is a curious story, in the second book of Herodotus, respecting the crocodiles of the Nile, which, he states, lie on the sand with their mouths open, while a small bird (*τροχιλος*) picks the insects, (*βδελλας*) that infest its jaws, and actually enters the mouth unhurt, for this purpose. I am inclined to put faith in this narrative, from having heard a similar one from an eye-witness, who, by means of a telescope, was enabled to observe the whole operation from a distance, and he described it precisely as the historian has done. Moreover, as, on questioning him, I found, that he was unacquainted with the Greek anecdote, I had no reasonable ground for doubting his assertions.

The next morning, we pursued our way, and landed on Mud Point, the northern end of Saugor, near where the unfortunate Munro was killed by a tiger. The spot is now cleared, and cultivated for three or four miles round, and, within this space, a small village has risen. But the ferocious creatures still roam about, for we saw many large prints of their feet, on our path, as

we walked out in the evening, a sight, which is enough to make one unused to it tremble, and eye every bush near him with suspicion. Indeed, at night we were obliged to sleep with closed doors, and windows, sultry as the weather was, for fear of an attack. They are, however, much less bold, than they were some years ago, when the place was first peopled; then they would frequently break into the native huts, and carry off one of the sleeping family. This has not occurred of late, and, since a number of them have been taken in traps, the rest have given but little trouble. Some Chinese labourers here, on one of these creatures being killed, begged to be permitted to eat it, adding, "It was not poor man, that could get tiger every day—that was rich man's meat."

We pursued our voyage, down the eastern, or inner side of the island, and landed, about eight miles further on. Here they had more stories of tigers to tell us, and a melancholy one, of a poor woman, who had lately gone to a pond to fetch water, and had her leg bitten off by a crocodile. She died, some time afterwards, in great agony. As it is, in the water, so it is, on the land, and so is it, in the sky. We might sail, among the winding channels of the delta of this mighty river, for hundreds of miles, and see, on each side of us, a thick forest, or rather copse, for the wood of it, in general, is not above fifteen, or twenty feet high. Within this live numerous herds of deer, and one, or more tigers, usually attend upon each, of them, selecting a victim at their pleasure. Nay more, look we east, or look we west, wherever the land extends, throughout all the

wild tracts, but thinly inhabited by man, the same kind of persecution is incessantly raging. The deer, the antelope, the ox, and the whole of their defenceless races, feel the fury of some tyrant of the woods. The crocodile, and shark, in the waters, the eagle, and the hawk in the air, feel no compassion. The fawn is torn from its dam, the dove from its mate. Why an all-wise, and benevolent Being, should have thus condemned, great part of his creatures, to a lot so miserable, is one of those problems, which, probably, we shall never be permitted to solve. Yet, such being the case, is it not more reasonable, to acknowledge the difficulty at once, and say, that the ways of Providence are inscrutable to man's limited comprehension, as, indeed, we might have expected, *à priori*, that the ways of an infinite Being would be, rather than to make all sorts of ingenious excuses, which appear to indicate nothing, but the extreme desire of the parties, who make them, to get rid of the dilemma?

We set off once more, and landed again, at the southern end of the island, where a considerable tract of land had been brought under cultivation, and people were still busy in clearing. They had also suffered a great deal from tigers. Three of the woodcutters had been carried off, within the last three months, while they were at work, in the midst of their companions. In return, a trap had been made, by which some tigers were caught; and, since then, hostilities had ceased, on both sides. The trap was in the form of a small hut, made of stout posts, about as thick as a man's thigh, placed, side by side, upright in the ground. At the fur-

	Thermometer. Average of Monthly Returns.				Barometer.			Mean Rain.
	Min.	Max.	Gen. Mean.	Mean Range.	10 A.M.	4 P.M.	Mean.	
	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	
January .	54.90°	76.29°	65.59°	21.39°	30.045	29.946	29.995	0.09
February .	62.60	81.62	72.11	19.02	29.985	.878	.931	0.92
March .	70.20	90.46	80.08	20.26	.896	.784	.840	0.96
April .	75.60	95.38	85.50	19.78	.783	.676	.729	2.25
May .	80.57	97.52	89.04	16.95	.657	.560	.608	5.79
June .	80.93	91.86	86.39	10.93	.546	.467	.506	10.18
July .	79.96	87.79	83.87	7.83	.527	.452	.489	9.93
August .	78.63	86.74	82.68	8.11	.563	.489	.526	11.71
September .	79.20	87.02	83.11	7.82	.683	.594	.638	8.52
October .	76.07	86.42	81.24	10.35	.844	.753	.798	6.06
November .	65.61	81.60	73.60	15.99	.979	.894	.936	0.63
December	59.39	77.45	68.42	18.06	.039	.942	.990	0.36
	71.97	86.68	79.30	14.71	29.796	29.703	29.749	57.36

The minimum temperature was observed, at sunrise, the maximum at 2<sup>h</sup> 40<sup>m</sup> P.M. The greatest heat observed, during this whole period was 118° on the 1st of June, 1836; and the greatest cold 44°3 on the 20th of January, in the same year. The greatest depression of the barometer was, on 21st of May, 1833, at 4 $\frac{1}{2}$  P.M., when it stood at 28.867 inches; but changes, of this kind, occur rarely, say once, in two or three years, and then, last, only for a few hours, during a violent storm; otherwise, the variations are very small, not exceeding one-tenth, or two-tenths, on each side the monthly mean.

There yet remain to be noticed, the variations in the moisture, as indicated, by the depressions of the wet-bulb thermometer, besides, the winds, and the nightly oscillations of the barometer, for which last, we are indebted to the observations of the late Mr. Prinsep, at the Mint.

	Depression of Wet Bulb Thermometer.	Winds. Number of Days in each Month, at 2:40 P.M.						Barometer.	
		Sunrise.	2:40 P.M.	N. to E.	E. to S.	S. to W.	W. to N.	Calm	4 & 5 A.M.
January .	2.1°	14.1°	32	0	11	44	0	29.985°	30.011°
February .	2.1	12.3	27	5	17	30	6	.914	29.935
March .	2.5	16.6	24	4	34	26	5	.801	.836
April .	1.4	11.5	9	15	60	5	1	.709	.728
May .	1.4	11.0	10	22	55	5	1	.554	.595
June .	1.7	7.2	13	40	31	1	5	.505	.546
July .	1.7	4.7	21	34	27	2	8	.512	.542
August .	1.1	4.2	16	34	29	6	8	.533	.570
September .	1.8	4.8	20	39	20	2	9	.610	.639
October .	1.2	7.7	37	15	30	8	1	.778	.810
November .	1.7	15.2	42	3	1	42	1	.953	.984
December.	1.2	7.9	47	3	2	32	5	.952	.980
Mean .	1.62	9.88						29.734	.765
									29.749°

The depressions of the wet bulb thermometer, and the directions of the wind, in each month, are taken from the observations of three years, viz. 1831, 1832, and 1833, and the nightly heights of the barometer, from those of two years, viz. 1833 and 1834. The mean amount of rain is rather less, than what would be obtained, by taking a longer series of years.

On the 24th of July, we embarked at Calcutta, for Penang, and dropped down the river. It took us more than a week to reach Saugor ; and, we had advanced thus slowly, partly, owing to the contrary monsoon, and, partly, to the indolence of the pilot. Whenever he espied a shower rising in the sky, he brought up, and turned in, to console himself with a comfortable glass ; and then, there was no more stirring for the day. I once ventured to hint, that we might reach somewhat further, but got

for answer, that I knew nothing of the dangers in our way. This was true; but, as I had observed, that we came regularly to them, a little before dinner-time, I thought his fancy might have assisted him in forming them. In this opinion I was borne out by the officers of the ship, who agreed, that universally, the pilots here make unnecessary delays—a consequence of their not being paid, by their job, but, by the mouth. There is no competition: they are a body of privileged, government servants. At the expiration of about a week, we got rid of our acquaintance, and put to sea, where we encountered much bad weather, until we had passed, between the Preparis Island, and the Cocos. The water was then smoother, and the wind more moderate, owing, to our being sheltered, by the long range of the Andamans. We had now an opportunity of witnessing the operation of "taking a lunar," as it is called, on board of ship. As we had beaten, for several days, against contrary winds, and our longitude had only been calculated, from the log, there being no chronometer on board, it was necessary to ascertain the time, at Greenwich, by an astronomical process, which is sometimes, beyond the greatest efforts of nautical skill. Our captain, having taken the requisite observations, and covered his slate with figures, found, that he was about 400 miles westward, of where he believed himself to be. Upon this discovery, he got violently angry, pronounced a malediction "upon the almanacks, and those that made them," which was couched, not in the most delicate terms, and dashed the offending book, down stairs into the hold; after which, having partaken of a cigar, and some brandy, and water, he recovered his equanimity.

We passed within sight of Narcondam, which certainly appeared to be volcanic, though, I do not know, that any one has ever set foot on it. Bagren Island, about a degree to the northward of it, has been observed to send up smoke, and flame. On the 15th of August, we came in sight of the Island of Pulo Boutan, and, soon after, the mainland showed us the rounded shapes, of its granite rocks. This coast, like that of Scandinavia, is lined, by a belt of detached rocks, nearly continuous, which form islands all along it. But decomposition has taken place much more rapidly here, than there. The detached rocks frequently rise, in the midst of an alluvial plain, composed of granite sand, or, sometimes, of a rich clayey soil, even yet, scarcely above the level of high water. Of this kind is Queda Peak, a promontory, to the north of Penang, which is connected with the main, by a low strip of alluvial land. This is stated to have been an island, about the time of the Mahometan era. Penang itself is surrounded by the sea. It is formed, by a central ridge of granite, of seven or eight miles long, running from N.W. to S.E., or in the direction of the strait of Malacea. At the foot of this ridge, and fronting the shores of the continent, lies a cultivated plain, of which the greatest breadth is four or five miles, and the principal town of the island, George Town, as it is called, stands on a promontory of this. From hence, to the opposite shore, the distance is about two miles, and, in this passage, the shipping lie at anchor. Vessels, that do not draw more than twenty feet of water, can pass through it, on their way down the strait, but, those that are deeper, cannot reach much further, than the town. The houses here

are not built, after the same fashion, as in Bengal, the climate being much better. There, they are of solid brickwork, with glass windows. Here, the whole side of the house, is made of strong, green blinds ; the wooden floors, six to eight feet, from the ground, are supported by wooden posts, which, with low, thatched roofs, and broad, overhanging eaves, give them, somewhat the look, of large English summer-houses. Indeed, it is summer here, all the year ; and, a summer, too, in which we never need a screen, from the hot air, as, about six degrees, on each side of  $80^{\circ}$  Fahr. is the greatest range of the thermometer. It is, besides, cloudy and showery most part of the time. This insular climate, within ten, or twelve, degrees of the equator, is peculiarly fitted for several of the principal tropical productions, which do not succeed well, in a higher latitude. The spices, the nutmeg, the clove, the cinnamon, and the black pepper, are among these. The bamboos thrive more, than in Bengal, and the finest pine-apples grow wild, all over the low grounds. The town does not present, such a collection of dirty mud hovels, as an Indian bazaar, but has shops, more in the European fashion. This is owing to the Chinese, who, in industry, intelligence, and mode of life, more resemble the European, than any other eastern nation. They form here, almost exclusively, the classes of shopkeepers, and artizans. Blacksmiths', carpenters', and such like work, they do skilfully. I have often been surprised, to see them labour, especially, in the first of these occupations, under the heat of the climate, and of their forges together, while their brawny arms laid on strokes, fully equal to any, that could have been achieved, in the north. Their

strength, and industry, may, in some degree, be attributed to their mode of life. They live well, take much animal food, some spirits, and a great quantity of tea. This last, they are in the habit of drinking, throughout the day. A copper kettle full of it, on a pan of hot charcoal, usually stands, in a corner of the field, in which they are labouring, and, they quench their thirst with it, as they feel inclined. Mr. Crawford, in his "Embassy to Siam," has estimated the relative value of their labour, with that, of the other two races of inhabitants, viz. the Chouliahs, or natives of the continent of India, and the Malays. From this, it would appear, that, when the hire of a Chinese labourer, per month, is six dollars, that of a Chouliah is four. In a work, that I once met with, entitled the "Commerce of Bengal," some notice is taken of a disputed question, whether it were best, for an owner, to man his ship with English, or Lascars (the same people in truth, as Chouliahs). In this, it was stated, as a fact universally allowed, that, eight of the former, are equal to twelve of the latter; so, that the labour of an English seaman, bears the same proportion to that of a Lascar, as the labour of a Chinese workman, does, to that of a similar person. We can hardly, then, rate the Chinese, as inferior to Europeans, in the quantity of their labour.

From George Town, we pass into the country, by several good roads, enclosed on each side, by high hedges of bamboo. Little rice is grown here, as the ground, except in particular spots, cannot be kept moist enough for it, and, until we obtained possession, of the tract of land, called Province Wellesley, on the opposite shore of the continent, supplies were imported from Bengal.

The principal growth here, is, the cocoa-nut, date, and sago-palm; of which, we see large groves everywhere; nutmegs too, and cloves, are common, but, the great plantation of these, is the famed Glugar, situated, about four miles to the south-east of the town. As the soil is poor, being only a granitic sand, much labour and expense, are required, in digging round the roots, and manuring, to render the trees productive. The nutmeg needs more attention than the clove. The plants begin to bear, when they are eight years old, and are set in rows, at intervals, of twenty-five to thirty feet. The fruit of the nutmeg is, something like an apricot, which, when ripe, splits, and shows the stone, or kernel, covered with a scarlet film, which is called the mace. Upon this estate, are 14,000 of these trees, in full bearing, and, every evening of the year, the gatherers bring home their loaded baskets. One would think, that, in such a region of eternal summer, and, in such a spot as this, we ought to find something of the balmy smells, and spicy breezes, about which so many pretty verses have been turned. But it is all an absurd deception. In the midst of the plantations you do not distinguish anything of them, and I have often heard the same asserted, of the cinnamon forests of Ceylon.

From the low ground, we ascend by a winding road, through the forest, to the top of the central ridge of the island, a height of, from 2280 to 2300 feet, above the level of the sea, where some cottages, or bungalows, as they are called, are built for the benefit of invalids. A set of thermometrical observations, taken contemporaneously, in the valley, near the level of the sea, and, on the height above-mentioned, have been published in the

*Penang Newspaper.* From this, I obtained the following abstract for nine months of the years 1829-30:—

*Temperature at Penang during part of the Years, 1829-30.*

July, 1829.

	Valley.	Hill.		
	6 A.M.	3 P.M.	6 A.M.	3 P.M.
Monthly means .....	76°	... 83°	68°	... 72°
General mean .....	79.5°	•	70°	.

August.

Monthly means .....	76°	... 84°	.....	68°	... 72°
General mean .....	80	•	.....	70°	.

September.

Monthly means .....	76°	... 83°	.....	69°	... 73°
General mean .....	79.5°	•	.....	71°	.

December.

Monthly means .....	74.2°	... 82.2°	.....	67°	... 71°
General mean .....	74.2	•	.....	69°	.

January, 1830.

Monthly means .....	74	... 81°	.....	66°	... 72°
General mean .....	78°	•	.....	69°	.

February.

Monthly means .....	75	... 86°	.....	69.5°	... 75
General mean .....	80.5°	•	.....	71.75°	.

March.

Monthly means .....	75.5°	... 85°	.....	69°	... 75°
General mean .....	80.25°	•	.....	72°	.

April.

Monthly means .....	76.5°	... 84°	.....	70.8°	... 74°
General mean .....	80.25	•	.....	72.4	.

May.

Monthly means .....	76.8°	... 84°	.....	70.2°	... 74
General mean .....	80.4°	•	.....	72.1°	.

Valley.

Annual mean..... 79.73° •..... 70.81°

Difference ..... 8.92°

If, from this difference of temperature, we calculate the height of the summit, according to the formula, given by Mr. Atkinson, in the Transactions of the Astronomical Society for 1826, we find, that it comes to 2349·35 feet, which is so near, what we have above stated (2280 to 2300 feet), that we may conclude the difference of temperature, between the hill, and valley, is nearly correct. But the temperatures themselves are both too low. Mr. Montgomery Martin, in his work on the British Colonies, has given the extremes of temperature, observed, at several English settlements, on both sides the Bay of Bengal. The means deduced from these are, as follows:—

Lat. 1° 17'	Singapore, in the second degree of N. lat.	80°
„ 2 14,	Malacca, in the third degree of N. lat. ...	78·5
„ 5 15,	Penang, in the sixth degree of N. lat.....	83 (Hill 72°)
„ 6 1,	Point de Galle, in the seventh degree of N. lat. ....	79
„ 6 57,	Columbo, in the seventh degree of N. lat.	81·25
„ 8 32,	Trincomalee, in the ninth degree of N. lat.	82·5
	Madras, in the thirteenth degree of N. lat.	84·3

Besides these, there are several others, at considerable elevations, above the sea.

Lat. 7° 40'	Kandy, in the eighth degree of N. lat., 1476 feet elevation .....	76
	Nuwera Ellia, in the eighth degree of N. lat., 6000 feet elevation .....	57·5
„ 11 20,	Neelgherries, in the twelfth degree of N. lat., 8000 feet elevation .....	56·75

Now, leaving out of consideration those means, which we cannot compare, with information, drawn from other sources, let us first take Singapore, the mean of which is stated, by Mr. Crawford, at 80·2, which agrees

with the calculation of Dr. Brewster. The mean of this, and the one above, is 80.1, which is probably near the truth. Point de Galle, Columbo, and Trincomalee, are stated by Mr. Foggo, in the *Edinburgh Journal of Science*, at 81.9, 81.18, 81.64, respectively; for this last (Trincomalee) I have some manuscript observations, which give the annual mean at 82.07. Dr. Royle has stated the annual means of Point de Galle, Columbo, and Trincomalee, at 81.10, 80.75, and 80.56, respectively; but has not quoted his authority. Taking the means of these numbers, and those above stated, we get 80.70, 81.06, and 81.69, for the annual means, of Pointe de Galle, Columbo, and Trincomalee. Madras, (in the *Edinburgh Journal* for 1826) is stated, by Mr. Foggo, to have had a mean temperature of 83.56, in the year 1823. By Dr. Roxburgh's observations, the annual mean is said to be 80.42. In the "Gleanings of Science," from Mr. Goldingham's observations, it is stated at 81.69; the mean of the whole of these is 82.47. We have also the mean temperature of Seringapatam, in the thirteenth degree of N. lat., stated by Mr. Foggo, in the same *Edinburgh Journal*, and its elevation above the sea, 2412 feet. Dr. Baikie, too, has given the mean temperature of Ootacamund, in the Neelgherries, and its elevation, above the level of the sea. The mean temperature of Pondicherry, in the twelfth degree of lat., is also stated by Le Gentil at 85. Reducing all the means, of these elevated places, to the level of the sea, by Mr. Atkinson's formula, we have—

Lat. $7^{\circ} 40'$ , Kandy, in the eighth degree of N. lat. ....	81 $^{\circ}$ 71
Nuwera Ellia, in the eighth degree of N. lat. ....	78.78

Lat. 11° 20', Neelgherries, in the twelfth degree of N. lat.	84.22
Ditto, by Dr. Baikie....	84.86
,, 12 45, Seringapatam, in the thirteenth degree of	
N. lat. ....	86.21

We may, besides, obtain the mean temperature of Penang, by taking the mean temperature of the hill, 70.81, and deducing the temperature of the valley, from it by the formula. Thus we have, altogether, three values for it, 79.56, 79.73, and 83, the mean of which is 80.76. Leaving out the observations, at Malacca, and Nuwera Ellia, which are not confirmed, and taking the means of the different places, where there are more than one, in the same degree of lat., the whole runs very nearly in a series. Thus we have—

From which it would appear, that the heat increases, as we go northward, from the equator, up the bay of Bengal, as far as the twelfth, or thirteenth degree of lat. The observations, in the north of India, confirm this anomaly, which is, probably, owing to the great predominance of land, to the north. In two manuscript journals, which I have seen, kept, during the course of a ship, from a high southern latitude, to Calcutta, the greatest heat, both of sea, and air, experienced, was, in

one instance, between  $9\frac{1}{2}^{\circ}$  and  $15^{\circ}$  of N. lat., from the 1st to the 3rd of November, both inclusive, and, in the other, from  $3\frac{1}{2}^{\circ}$  to  $13^{\circ}$  N. lat., from the 24th, to the 30th of November, both inclusive.

It is curious to observe here, the three races of men,—the Chinese, Malays, and natives of Hindostan, in juxtaposition, and to remark the strong, distinctive, lines of character, which circumstances (probably, for the most part, political) have impressed upon them. Whatever may be the defects of Chinese institutions, they agree with those of most European countries, in this very important particular, viz. that they do, and for ages have, allowed the people to acquire, and hold property, in contradistinction to all other Asiatic governments. From this, they have probably derived their industrious habits, and their love of being well-fed and well-lodged—of comfort, as the English would call it. Gifted by nature with a robust frame, they are not sparing of exertions, to obtain those indulgences, which to them are almost necessary; and they have prudence, and foresight, corresponding to their bodily qualifications, so that, though they come here, in great numbers, every year, extremely destitute, they usually retire to their own country, after a certain period, with considerable wealth. The Hindoo, on the contrary, does not care, though he lodge beneath a tree, so, that he obtain daily, a portion of corn, or flour, sufficient to support existence; and can witness, now and then, a religious procession, in which the principal performers are, covered with spangles, or brown-paper giants, about the stature of church steeples. The only thing, that disturbs his equanimity, is the being set to hard work.

The Malay again, is an untamed animal, wild, and ferocious. He threads the forests, in the pursuit of beasts of chase, he is indefatigable in fishing, but cannot keep a shop, or submit, to the irksome restrictions, of a town life. I was once riding, with a resident of the island, when we met a naked creature of this race, dragging along a large tree, from the forest, to the town. "There," said my friend, "he is tugging that to the shop of a Chinese carpenter, who will give him next to nothing for it, and make a considerable sum, by cutting it up into articles of furniture." The characteristics of the races were remarked, most strongly, in the case of offenders under punishment. The Malays, and Chinese, feel deeply shamed, and indignant, at being beaten; the Hindoos not at all so. For this reason, the custom of beating servants, so general in India, does not obtain here. A master, who attempted it, would risk being worsted, in a fight, if not stabbed. The Hindoos submit to it, and hence, almost every school-boy, who sets foot upon their shore, becomes tyrannical.

There were several officers, of the royal army here, engaged in recruiting Malays, for service in Ceylon. To any one, who looks at the map, that island would appear, a natural appendage, to the neighbouring continent of India, but, there is a strait of shallow water between, quite sufficient to make an excuse, for a separate Government, and all its paraphernalia, and patronage. The taxation of the island is insufficient to defray its expenses; the deficit is paid by the unfortunate people of England. Were it made over to the Indian Government, its receipts, and expenditure, would soon be adjusted. Verily, I do believe, that if,

in the progress of events, restless mortals should ever arrive at the moon, the English will be first there, and divide it into districts, for governors, aide-de-camps, council, and secretaries: the natives, poor souls, will be turned into drudges, hewers of wood, and drawers of water; and then be gravely told of the blessing they enjoy, of living under a free, and enlightened Government. "Civilized into beasts of burden, and evangelized into draught-horses," as an American writer has said, of some unfortunate islanders in the Pacific.

The governor of this small island of Ceylon has 10,000*l.* a year salary, which might well be reduced to one-fifth of the amount.

I have already mentioned Province Wellesley, on the opposite shore of the continent. This name is applied, to a strip of flat, alluvial land, about thirty miles long, and five, or six broad, lying, between the sea, and the foot of the hills, and opposite, to the island of Penang. It is intersected, by several rivers, and creeks, or arms of the sea. Great part of it has been cleared, and inhabited, since it was taken possession of, by the British, some years ago. The soil is fertile, and well suited, for the production of sugar, and rice. Here, as is usually the case, when the British take possession of any new locality, numbers of native settlers flocked, to avoid the extortions of their own Governments, and to obtain comparative security. However, it sometimes happens, that pirates will land, in the night, kidnap them, and sell them as slaves. These outrages, when represented to the Government of Calcutta, by the authorities, are not noticed. The Malay States are so poor, and savage, that the going to war with them would be very expensive, and bring no return. The na-

tional honour, consequently, is sacrificed to convenience. The settlement is, upon the whole, very thriving, and I witnessed, among other things, 1000 acres of sugar-cane, the property of one man, a Chinese. Yet the number of births here, is said, not greatly to exceed, that of the deaths, especially, among the scattered families, who live in the forests, and have, but little intercourse with their neighbours, and little religious feeling, either Hindoo, or Mahometan. For the absence of precepts, esteemed sacred, as to diurnal ablutions, and cleanliness, leaves them, immersed in their natural filth, which, in such a climate as this, causes pestilential diseases, that cut them off, in great numbers. May not the extreme cleanliness, enjoined by the Hindoo religion, be one of the reasons, why that nation has developed itself, more largely than any other, in a tropical climate, if we except some nations of America, which, however, inhabit a cold climate, though, strictly speaking, they are inter-tropical?

The seashore here, and also the creeks, and rivers, are infested by crocodiles, but I was not enabled to obtain a specimen. They lie at the edge of the water, and seize animals, that pass by, or come to drink. They are particularly destructive to dogs.

One morning, I found a man, lying by the side of the road, who, at first, I thought, was asleep. Some Malays came up, and explained to the person, who was with me, that he had been shot, by the police, having run a muck, as it is called, and murdered some people, in consequence of jealousy in a love-affair. Though I was unacquainted with the language, I could not misunderstand their energetic gestures. They detailed the circumstances of the fight, and particularized the different

wounds, with Homeric exactness. No horror was expressed. That appears to be a feeling, altogether artificial.

I set off, on foot, through the woods, to visit the place, where tin was said to be procured, at the base of the distant hills. We had some difficulty in picking our way, through the tangled brakes. The paths of wild animals, elephants, rhinoceroses, tigers, and deer, were our only road. The tracks of a rhinoceros were fresh before us, up a watercourse, and we had some expectation of being attacked by him. At last, we reached a small cottage, surrounded by a piece of cultivated land, the owner of which, complained, with tears in his eyes, of a wild elephant, that had made his appearance, a few days before, and eaten the whole of his crops. He told his story, with the simplicity of a savage. He had climbed up a tree, and then had pelted him with stones; he had abused him, had lamented, and knelt down, and prayed to heaven for assistance. But all in vain. The mighty aristocrat, possessing, like the rest of his order, the right of the strongest, ceased not, until he had destroyed everything, and left only the prospect of starvation. Would that some of our humanity-mongers, who descant, upon the cruelty of slaying the wild elephant, had a farm, their only means of subsistence, in a neighbourhood, where these animals abound. Let them, but once see one of the kind, helping himself to their ripe corn, and, I believe, they would forget to compassionate the "dear elephant" for ever afterwards. It is the most noxious of predators, except the locust, and hesitates not to put to death, those, who presume to interfere with it.

When we had arrived at the spot, where the tin was to be found, I asked one of our guides to show it me. He, accordingly, began scratching the loose soil, or sand, off the rock, with his fingers, and, when it was laid bare, took up a loose piece, and began pounding it, with another stone, then, washing the powder in the rill hard by, to separate the black grains. The rock was granite, with grains of tin ore, disseminated through it; and this manual labour appeared to be, the only means they had, of extracting the ore. Notwithstanding, I was informed, that several hundred people obtained a livelihood, in this way, down the Straits, principally within the territories of native princes, where, if any one acquires, more than a bare subsistence, he is forthwith accused of a crime, and his property confiscated. Among the people, that came with us to-day, was one of the Aborigines, or indigenous race of the country. He was a fine, stout fellow, with woolly hair, very much resembling the negro. Mr. Crawford has given an excellent description of this race of men, in his " Indian Archipelago." The individual, I have mentioned, was caught in the woods, and, being well fed, soon became reconciled to his change of condition. The race, from all accounts, live, very much as apes do. They are not even acquainted with the use of fire, for cooking their food. They have no means of refuge from wild beasts, but by climbing trees, and subsist on fruits, and roots, the eggs of birds, insects of various kinds, snails, &c., besides small shell-fish, and worms, on the shore of the sea, or rivers. These last, are frequently the food of monkeys, whom we observed, on the mud, below high-water mark, watching intently the hole, either of a worm, or small eel, and, the mo-

ment it appeared, seizing it. In this situation, they sometimes, themselves, become the prey of the crocodile. On our way home, in a boat, along winding creeks, overhung with boughs of the forest, we had an opportunity of witnessing some of the habits of these diminutive caricatures of man. They were dispersed among the trees, in family groups, father, mother, and children, the youngest infant usually clinging to its mother, the rest sitting around, or between their parents, and all evidently enjoying the fine evening, and sharing in its calmness and tranquillity.

This newly-settled country affords us an example of the origin of rent. Land, which has the advantage of lying contiguous to the town, or market, first begins to sell at a premium, that is to say, for more than the expense of clearing an equal quantity of ground, in a distant situation; and next, it is fixed, or let out, for a yearly consideration. Rent, then, is a circumstance not essential to cultivation, but accidental, a proof of superfluity, and agriculture, that affords it, can need no protection from laws.

The Malay States in the neighbourhood, both on the continent, and the adjoining islands, such as Borneo and Sumatra, show us another instance of an early state of society. They practise piracy, as Thucydides tells us, the princes of ancient Greece did, and, as other authors inform us, the inhabitants of Scandinavia did. The sea, in these low latitudes, where it is never disturbed by gales of wind, but only by squalls of an hour or two in duration, is admirably adapted for their rude navigation. A number of youth, perhaps a hundred, who do not like industry, combine together,

to make a long-boat or galley, and then embark in her to push their fortunes, attacking and plundering, and carrying off slaves, where they find it convenient, at other times, trading. The shallow seas, and straits, supply them with fish in abundance, and the primeval forests, on their borders, with fruits and roots. Firing and clothing they want not. Sometimes, they combine together in large numbers, so as to form fleets. In this way they attacked the settlement of Penang, but the effect of 'the artillery on them was such, that they ascribed it to supernatural agency, and have, ever since, been extremely shy of trespassing, in the same quarter.

The politics of this small settlement would well repay the study of them. Upon this surface, of a few square miles, more airs of royalty have been enacted than at any small German court. People talk of opium being an intoxicating food that ought to be forbidden. In the same way, "Governor," is an intoxicating title, that ought to be forbidden. It turns men's heads. Those who never leave England can have no idea of what goes on in the small despots of the colonies.

Towards the end of October, I embarked, in a small brig, for Bengal. There was, among the passengers on board, a Ceylonese merchant, a Mahometan, of Arab descent, who amused me vastly by his remarks on English institutions. He expressed great admiration of our Criminal Courts; but observed, that, in the Civil Courts, the longest purse was sure to prevail in the end, and thus, they were only a means by which the rich could oppress the poor. "If the poor man gain his cause," added he, "'a new trial! a new trial!' exclaim the lawyers directly, and so on till he is ruined."

We had fine weather, light airs, and calms, for many successive days; and, during this time, I was present at an extraordinary process for discovering theft, made use of by the native crew (Lascars). The whole of the persons suspected were made to chew some rice, and then spit it out. The spittle was afterwards examined, and an individual declared to be guilty, from the appearances, detected in his portion of it. He was accordingly tied up to be beaten; and I then remonstrated with the captain for allowing the man to be punished, upon what appeared no evidence at all. He answered me, that he always let them manage their own matters among themselves, and the beating proceeded. To my surprise, in a short time, the culprit confessed, and stated, where the stolen property was to be found. This mode of ordeal is common among the natives of Hindostan; and I have heard Europeans attempt to account, for the prevalence of it, by asserting, that the saliva of the mouth is altered, under the influence of fear.

Before reaching the Sandheads, we encountered a severe storm, which lasted three days, and seemed in accordance with the circular hypothesis of Mr. Redfield, of New York; for the wind began to blow severely from the E., then from S.E., S., and S.W. in succession, after which it shifted to W. and N.W., and became more moderate.

I remained, for a few days, at Calcutta, and, during this time, witnessed another method, which the natives have of administering justice, among themselves. Walking out, one evening, I observed a number of them, sitting on the ground in the form of a square. I was

told that these were the Dhobies, or washermen, who were making a judicial inquiry, into the conduct of an unworthy member of their class, who had been accused of purloining some property, which had been entrusted to him. I afterwards learnt the sentence, which was, that, both accuser and accused, should pay for a supper, for the parties, whom they had assembled, and, having done that, they were discharged from further attendance. "Here, then," said Justice, "take you each a shell." Under the native Governments, which took everything from the people, and gave them nothing in return, protection for neither life, nor property, these imperfect means of redressing wrongs gradually grew up. Among them, the Punchayut, or jury of five, is the most frequent; but, owing to the utter demoralization of the native character, less beneficial effects result from it, than might have been expected.

I left Calcutta, after the stay of a few days, for the Upper Provinces, by dâk, as it is called, that is, journeying in a palanqueen, with relays of bearers laid on the road, just as post-horses are in England. The alluvial flat of Bengal changes so gradually, to the soil of granitic sand, which covers the slopes, before we reach Bancoorah, that we are not able to draw a line of demarcation between them. On the afternoon of the first day, after leaving Calcutta, we observed a number of the sacred monkeys of the Hindoos (the *Hounamaun*, or *Semnopithecus entellus*). They were sitting in a ripe corn-field, wantonly shaking the ears, and letting the grain fall to the ground. And yet, with all their freaks, if mankind must have pets, these, and wooden idols, appear to be the cheapest, and most harmless.

My kind host at Bancoorah, who was a medical man, informed me, that bears were by far the most mischievous of all the wild beasts, in the neighbouring forests. It was usual with them, he said, to lie in wait near the cultivated land, seize on some unfortunate passer-by, mutilate him most horribly with teeth and claws, and then leave him undevoured. There is, then, a third animal on the globe, besides the man and the dog, that loves persecution for persecution's sake alone.

I turned aside from the high road, about thirty miles, to visit the collieries of Ranigunge. There is a thick seam of coal worked, which supplies Calcutta. It is put in boats, on the Damooda, in the rainy season, and carried down to that river's junction with the Hoogly. In passing over this branch, of what is called the Vindhyan chain of mountains, we attain, at Hazareebaugh, a height of, from 2000 to 3000 feet, above the sea. Thence we again descend, towards the valley of the Ganges, and pass along it, for a considerable distance, the rocky range still appearing, in the distance, to our left. At length, we turned to the north, and crossed the Ganges to Ghazeepore. This is a pleasant spot, considering, that the country around is perfectly flat. Rows of bungalows, as they are called, (thatched cottages,) encircled with gardens, and inhabited by officers of the regiment here, front the river; and further back, on a wide plain, are placed the barracks, the church, and the tomb of the Marquis Cornwallis, who died here. The native city is three or four miles, lower down the river, and between it, and the cantonment, are situated the residences of the civilians. The river winds slowly along, between steep, and lofty banks of alluvial soil, with horizontal layers of Kunkar interposed. We

have no longer the splendid vegetation of Bengal. Only two kinds of palm-tree, the date, and the palmated palm, are found here. The bamboos, and, indeed, most other plants, grow less luxuriantly, than in the lower country. We have arrived at a much drier climate than Bengal, where the nights are colder, and the days much warmer, as will appear by the following comparison of the register of the thermometer kept by me here, with that kept at the Surveyor General's Office during the same period. The thermometer was one made by Cary, for philosophical purposes. It was suspended in a northern veranda, under a thickly-thatched roof, four feet from the wall, and five feet from the ground. No radiating surface was near it. The following were the results:—

GHAZEEPORE.									
	Sunrise.	2.30 P.M.	Mean	Range.		Sunrise.	2.30 P.M.	Mean	Range.
1831.					1832.				
April.	70.9	99.2	88.05	22.3	April.	72.0	98.40	85.20	26.40
May.	86.	109.5	97.75	23.5	May.	76.2	107.60	91.50	31.40
June.	82.	97.6	89.80	15.6	June.	80.6	102.20	91.70	21.60
July.	80.6	94.1	87.35	13.5	July.	80.7	94.50	87.75	14.10
Aug.	79.7	89.1	84.60	9.4	Aug.	79.2	91.15	85.15	11.90
Sept.	75.3	90.1	84.20	11.8	Sept.	76.9	91.70	84.30	14.80
Oct.	70.5	89.9	80.10	10.4	Oct.	70.0	88.50	79.20	18.50
Nov.	53.2	79.1	66.25	25.9	Nov.	56.7	84.40	70.50	27.60
Dec.	55.4	67.9	61.65	12.5	Dec.	50.3	74.50	62.40	24.20
1832.									
Jan.	45.3	68.4	56.85	23.10	The highest temperature observed during this period was 116°, and the lowest 39°.—Mean, 77.5°.				
Feb.	50.7	73.	61.85	22.30	Mean of the whole period, 77.81°.				
March	55.5	84.20	69.65	26.70					
Means	67.84	86.84	77.35	19.00					

This is the same mean as Mr. Prinsep has given in the "Gleanings of Science" for Benares.

The height above the sea is nearly 300 feet.

We have also Chunar, long.  $82^{\circ} 54'$  N., lat.  $25^{\circ} 9'$ —mean temp.  $77.4^{\circ}$ .—See *Edinb. Phil. Journal*, vol. iv.

Let us now examine the temperature of Calcutta for the same period:—

	Sunrise.	2.30 P.M.	Mean.	Range.		Sunrise.	2.30 P.M.
1831.							
April . .	74.9	92.2	83.55	17.3°	April . .	74.9	92.2
May . .	81.5	95.8	88.65	14.3°	May . .	79.5	96.9
June . .	81.3	88.8	85.05	7.5°	June . .	80.5	92.4
July . .	82.2°	88.2	85.20	6.2°	July . .	80.1	87.3
August . .	80.2	85.5	82.85	5.3°	August . .	80.0	86.5
September . .	79.3	85.1	82.20	5.8°	September . .	79.3	86.6
October . .	78.4	86.6	82.50	8.2°	October . .	74.7	85.6
November . .	64.6	79.2	71.90	14.6°	November . .	64.9	81.3
December . .	62.3	76.3	69.30	14.0°	December . .	55.8	76.3
1832.							
January . .	54.6	74.1	64.35	19.5			
February . .	61.2	78.8	70.00	17.6			
March . .	66.3	86.4	76.35	20.1			
Means . .	72.23	84.75	78.19	12.53			

From the Register of Burials, of Europeans here, for six years, it appears that March, which is the driest month, is the least fatal, and the rainy months, July, August, and September, the most so. The months of April, and May, are not so unhealthy as might have been expected, from the intense heat of them, and the sufferings we experience in consequence. At Calcutta, it is never so hot of an evening, but that people are enabled to stir out of doors with some degree of comfort. Here, in addition to the punkah, or great fan, we have the tatty, or mat of roots, which, being put in the place of the window, to the west (from which quarter the wind usually blows), and water continually sprinkled upon it, the breeze coming through blows comparatively cool. If, during the day, you look out of the house, your eye-

balls smart, as when you put your face close to the fire. And after sunset, oftentimes, you cannot stir out, the heat is so oppressive. I have, on such occasions, felt the ground, burning through the soles of my shoes, as though I had been walking upon the fresh slag of an iron furnace; the thermometer, swinging freely in an open veranda facing the north, standing at 104°. Towards the end of March, the crops of wheat, barley, &c., are cut; and then, upon these almost boundless plains, not a trace of vegetation is to be seen. The whole surface is as dusty, as a turnpike road in July; and the sky is obscured with a yellow fog, or mist, often so thick, that the sun appears through it of a blood-red colour. At times, storms of wind arise, and a mid-day darkness overwhelms us. Then, though the house has been shut up, ever so closely, a film of dust settles upon all the furniture, tables, bookcases, and chairs, within it. But, if the climate thus affects those in better circumstances, how dreadfully do the unfortunate European soldiery suffer from it! A whole company, nearly 100 men, besides their women and children, are placed in one large barrack-room together. The perpetual irritation, occasioned by the heat, and insects together, drives many into a state bordering upon madness. They, not unfrequently, commit some desperate crime, and avow afterwards, that they did it to be rid of their present mode of existence, at all hazards. "Transport me," they will say, "shoot me, hang me; do anything, but leave me to drag on an existence so wretched." I have known several instances of this kind, in which they have attempted to murder, either their officers, or their comrades, without any provocation. The highly-excited state, in which they

live, is greatly increased by the free use of spirits, which they obtain at a cheap rate from the natives, in spite of all endeavours to prevent it. Of late years this has been checked by the establishment of Temperance Societies, in which some of their officers have joined. The temperance pledge, however, is grossly unfair to the poorer classes. In a country like India, where they can afford neither beer, nor wine, the pledge to abstain from spirits is to them a pledge to drink water. To the richer, such a pledge is merely nominal, as it only enjoins them to abstain from what they usually abstain already, having something much better to enjoy themselves with. Well, indeed, might a man define the ethic virtues, as "rules of life, which poor people are expected to practise." For the disorders, and irregularities, produced by intemperance, the lash was, and is, the usual remedy; but some efforts have been made to improve the minds of the men, by the institution of libraries. The effects of these may be somewhat awkward to the dominant class, notwithstanding the caution used, in the selection of publications. I was once conversing with a serjeant here, who told me, that the soldiers were all talking about the Reform Bill; and, added he, "Some say, sir, that they think a republic the best form of government—that it is the fairest for all." It was not a little marvellous, that the unsophisticated intellects of these men, should have thus grasped this forbidden truth. To many; such an avowal may excite anger, as well as surprise; but, nevertheless, it was so.

"I looked towards Birnam, and anon methought  
•The wood began to move."—

Perhaps, it may be worth while to consider, how far the

this recommendation may not be extended to other than farm-servants, abhorrent as such an idea may be, to the prejudices of the drawing-room. There were two men of modern times, remarkable for familiar intercourse with their soldiers. Those two were Cromwell, and Napoleon. Violent means, such as flogging, have been dispensed with in our National Schools in England, because it has been found a better way to conciliate the affections of the boys by kind usage. And flogging, in the native army, was abolished by Lord W. Bentinck, much against the wish of all military men, because it was, no doubt, a means of securing obedience, the least troublesome to the officers. But, were the same pains taken in the selection of officers, as are now in the selection of masters for National Schools, and did officers, take the same pains with their men, as masters of National Schools do with their boys, flogging might become unnecessary.

The circumstance, that men may be brought forward, and tried by their equals, and companions, under such vague accusations as "conduct unbecoming an officer, and a gentleman," will furnish an idea of the power, possessed by the class, of expelling any member who may be obnoxious to them. Other methods are sometimes resorted to. An instance is related of a youth, having obtained a royal commission, who had had the misfortune of being born with a tinge of brown upon his skin. His associates were deeply indignant, at the thought of having, what they called a "black fellow" among them, and it was quietly explained to him, that, if he did not leave the regiment, he would be obliged to fight successively every officer in it, and that there

were some good shots among them, who would infallibly "do" for him.

The character of the soldier is well known. He is frank, and generous, agreeable in society; like most idlers, fond of women and wine, quick in quarrel, and always ready to cut a Gordian knot with his sword; ready, moreover, like most other men, to promote the interests of his order, which interests consist in having what they call "something to do." This last quality makes them extremely unfit to have the direction of civil, or political, affairs, and it appears to be one of the best effects of English institutions, that they are not *there*, as in other parts of Europe, the predominant caste. One of the consequences of this tendency is, that the barbarous custom of duelling is prevalent among them—a custom, which can never be suppressed by laws, as long as it is upheld, by the opinion of society. The Crown alone can afford a remedy. The class, by which it is principally supported, are officers of the royal army, and navy—the servants of the Crown, and, were the displeasure of their master, once to be evinced—were the duellist not to be received at Court, or were his promotion to be refused, the thing would drop into disuse altogether.

A circumstance occurred, during my stay here, which marks very strongly the native character. In the northern part of Bengal, dwelt a great Mahometan saint, gifted with that natural eloquence, and enthusiasm bordering upon madness, which, in countries like this, obtain for their possessor the name of being "one inspired." He had, moreover, lately made the pilgrimage to Mecca, which had greatly increased the

veneration, in which he was held. Preaching continually to numerous, and excited audiences, he, at last, boldly laid down "that the good things of this world ought not to belong to the ungodly," and proceeded, with his followers, to illustrate this, his favourite dogma, by the plunder of sundry adjacent villages. - The number of converts speedily increased, for, as is the custom, in such cases, in India, the plundered join the plunderers, as their only resource to avoid starvation.

At length, about 2000 strong, they marched for Calcutta. Troops were hastily collected to meet them, and, one morning, a regiment of native infantry, accompanied by some artillery, and a portion of horse, fell in with them. Though badly armed, most of them only having bludgeons, spears, and swords, they remained on the open plain, and disdained to fly, their master having convinced them, that they were the favourites of heaven, and that bullets, and cannon-balls, moreover, had no power to harm them. As the military drew near, the artillery opened with grape upon them, but they stood, immovable, under successive discharges, until their leader, having been struck down by a shot, their confidence in his doctrines was shaken, and they took to flight. Yet, even after such a discomfiture, some of his more enthusiastic followers declared, that it was not the saint himself, that was killed, but only some one very like him—that he had miraculously disappeared, and would return to take vengeance on his enemies. After all, this is not worse than the affair with Thom, the fanatical madman, near Canterbury. Untaught man is the same in his simplicity everywhere. -

If the comforts of the common European soldier are

neglected, even his necessities are, but indifferently, attended to. The musket, in use in the army, is allowed, by competent judges, to be a rude and inefficient weapon. Expensive medicines, such as 'quinine, are refused for the hospitals. The answer given is, that more cannot be afforded. That is to say, cannot be afforded, consistently with the main end, and object of Government—patronage. In the same way, that the brutal practice of the impressment of seamen was enforced, rather than reduce the extravagant salaries of the aristocratic servants of Government, and so afford to pay the men the price of their labour.

It was during my stay here, that the virtuous Whigs, after having declaimed, for years, upon the iniquity of a church establishment for Ireland, where the majority was not of the State religion, having come into office, began to see matters in a different light. They were struck, with the state of spiritual destitution, in which the Hindoos and Mahometans of the East were living, and determined upon relieving them, by the importation of some new Christian bishops; the Tories, in the plenitude of their power, having never thought more than one, necessary. This resolve having been taken, Sir John Hobhouse, President of the Board of Control, discovered, immediately afterwards, that he had a relative admirably suited for a bishopric, who was forthwith appointed to one of the new sees. In cases of this kind, where the fit is so exact, it is really hardly possible to say, whether the shoe was made for the foot, or the foot, for the shoe. Had they been in earnest about conversion, they would have sent missionaries, and not bishops.

Ghazeepore, the city so called, is a collection of mud-cabins, with very few brick houses among them, but a ruined palace is situated there, once belonging to the Nawab of Oude, who bestowed the city, and territory around, upon the India Company, with whom he had contracted a friendship, somewhat of the same kind in its consequences, that the horse, in the fable, contracted with the man.

The Hindoo is, in his general behaviour, a mild, timid, inoffensive animal, of great attachment, within the limited circle of his caste, and affectionate, within that of his family. He has, however, violent passions when roused. An instance of this occurred here. One of the bearer caste, a description of men, who carry palanqueens, and who are kept as in-door servants, a kind of black housemaids of the masculine gender—one of these had been jilted in a love-affair, and the faithless fair had gone to reside with her paramour, in a mud-cabin in the neighbourhood. The injured man took his master's sword (for he was in the service of the colonel of the regiment), and sallied forth, determined on revenge. On reaching the hut, the paramour came out to parley with him, but, at one blow of the sword, his head flew off his shoulders, and bounded away on the ground, like a foot-ball. The woman next came out, and off dropped her arm; but the monster was seized before he could do further damage, and was afterwards hanged in due form of law.

However, of all things about them, their philosophy is the strangest to our conceptions. A friend of mine here, once saw a man struggling in the water. Several natives were near at hand, in their boats, who not only

refused to move themselves, but also to allow him to make use of one of their boats. Eager to save the man's life, he followed, as the body floated down the stream, and at last found an empty boat, in which he pushed out, and rescued him. The man, on coming to his senses, instead of returning thanks, began upbraiding him. "I wished to die," said he; "my wife had such an aggravating tongue, that life had become intolerable to me, and I wished to be rid of it. I had nearly gained my point, and what business had you to interfere?" They are very expert at this kind of logic. At Calcutta, boats are constantly passing, and repassing, the river, loaded so heavily with people, that they are within an inch or two of the water's edge. Of a stormy day they take the same loads, and are not unfrequently swamped. Others pass by, when the whole human cargo is struggling for life, and answer, when they are reproached with not giving assistance, "Why should I stir? are not there enough people in the world?" This last query is certainly difficult to answer, especially when it is put to you in the midst of a crowded city, like Calcutta. In these cases, there is a religious feeling, as if it were a kind of impiety to interfere with the will of heaven, and prevent the River Goddess (Gunga) from taking to herself her victims.

Morning after morning, the same business progresses upon the parade-ground, the bringing the art of killing to perfection. Time was, when a few merchant adventurers shut themselves up, at night-fall, in their scattered forts along the coast, and dreaded to allow a native to remain among them. The French first discovered that the natives might be disciplined, and rendered obedient.

We followed, and the drill-serjeant was to us the secret of empire. It was soon found, that against irregular troops, however numerous, men organized in the European manner, and led on by Europeans, were irresistible. Yet, in comparing Asiatic States with European ones, we may observe, that this military tactic is the great curse of mankind in modern times; one that has completely subjugated the many to the few, and nearly rendered null the advantages gained by the printing-press, and the progress of knowledge. For where troops are no better than armed mobs, the redress of grievances is not difficult, especially, when every man has a sword by his side, and is skilled in the use of it. Obnoxious individuals may be subjected to cruelties, and confiscations, but Government cannot become a general nuisance, or it would soon be abated. For instance, no Asiatic State dare propose a bread-tax, without provoking its own ruin. Besides, the consciousness of insecurity produces a sympathy and kindness, from the powerful towards their humbler brethren, that is not felt in Europe.

This terrific force of military tactics increases with the advance of the arts. Since the invention of rail-ways, a regiment may be whirled along at the rate of 300 miles a day. What opposition can fail of being crushed? It is like lightning from the sky. There is but one remedy for this absolute power of disciplined man over his fellow, and that is, the establishment of a National Guard.

One afternoon, in October, it became so dark here, that I could not see to read, and on looking up, observed, that the air was filled with something thicker than the leaves

of Vallombrosa. This was a flight of locusts, which continued passing, in a north-easterly direction, for more than an hour. The swarm must have been full six miles in length, from the rate at which they travelled. Their bodies were of a brownish red; and the natives, during the whole time, kept making noises, and shaking the boughs, wherever they attempted to settle, for the purpose of frightening them, and inducing them to continue their course.

Grapes become ripe here towards the end of May, or the beginning of June; and I once, rather oddly, saw them upon table, while I was reading, in one of the periodicals, the essay of a learned German professor, showing that it was impossible for grapes to grow in India, as the climate was too hot for them. Nor was the celebrated traveller, Bruce, more fortunate than the German, when he found a larger, and more spirited breed of the common ass in Africa, and supposed that the sun had wrought this change in the animal. But they are to be seen in India, under a heat of 112° Fahr., the same inanimate, miserable, creatures, that they are in the north of Europe.

\* Opium is cultivated here to a considerable extent. When the poppy-head is green, a man makes three, or four, slits in it, with a small knife. The milky juice, which exudes, is left to dry until the next day, when it becomes of a blackish brown colour, and is then scraped off. Successive slits are made in the head, as long as it affords any juice. The celebrated Attar of Roses is also made here; but the gardens do not present that beautiful appearance one would imagine from their name. In fact, they look very much like a potato-

field. The trees are planted in rows, at short intervals, and the stems are cut off, close to the ground. The young sprouts, that push out, bear flowers of exquisite fragrance, but as they are gathered before sunrise, and the buds only left, the whole presents a sorry appearance, to a visitor.

In other respects, the cultivation here is different from that in Bengal. The quantity of rice grown is comparatively small; indeed, the higher we advance up the river, the less it becomes, as the climate is drier, and the surface less adapted for continual irrigation, which is necessary to bring the crop to perfection. Wheat, which is said not to grow under the line at a less elevation than 3000 feet above the sea, thrives here admirably during the cold weather, as does also barley. They are sown early in November, and reaped towards the end of March. When, therefore, we hear of India having a population, which feeds on rice, we must except that large portion of it, which lies without the northern tropic, where the principal diet is wheaten flour, made up into cakes without leaven, and baked on an open fire. I mean, this is the principal diet in years of plenty. In times of scarcity, the poorer classes get nothing but the coarser kinds of grain, which are grown during the rainy season, such as the maize, or Indian corn, and others.

I left Ghazeepore in the cold weather, on my journey up the country, reaching Benares by the first night's dâk, and Mirzâpore by the second. During a stay of some days here, I visited the temple at Vindachul, where the Thugs were in the habit of making offerings to the goddess, before setting out on their ex-

peditions. Votaries of some kind were here on my arrival, and, among other ceremonies, a sheep was killed, and its bleeding head thrown on the pavement, in the middle of the quadrangle. Some dogs came, and licked the blood from the floor, in a manner most disgusting, for it reminded me of the fate of Queen Jezebel.

Returning home, I entered into a small temple by the road-side, moved by the clang of cymbals, and the vociferations of attendant Brahmins. On the further side of the room, a great, ugly, wooden idol, about seven feet high, was placed in a standing posture. It was naked, save a cloth round the loins, the limbs were painted of a bright flesh, or pink, colour, and the large goggle-eyes rolled about, by the action of some hidden machinery within. A crowd of pious Hindoos regarded, with becoming awe, this "venerable institution" of theirs; and a Brahmin, standing by, kept explaining, that it was only necessary to "give a little" to ensure prosperity for life.

From Mirzapore, the road to Saugor, which I followed, leaves the valley, or rather plain of the Ganges, and ascends the scarped side of a range of sandstone hills, covered with thick wood. Once arrived on the height, we see before us a country nearly flat; only, here and there, a patch of cultivation appears, the rest being a dry, barren waste, over which flocks of the Indian antelope (*A. cervicapra*) are seen careering in the distance; and the enormous cranes, called by the natives, Sahrus, take their sluggish flight. After travelling some distance, we ascend a steep height, similar to the first, and the country becomes more hilly,

when we reach the basaltic district on which Saugor is situated.

India is not a country, like England, covered with scattered farm-houses. It has never, until the last few years, known the blessing of a police, and, consequently, the agricultural population dwell in villages, into which the whole of their cattle are driven every night. We now passed through a district, which bore marks of having been disturbed, at no distant period. Every village was surrounded by a mud wall, which was pierced, or loopholed, for musketry. This was still more remarkable, on our leaving Saugor, and passing through the native state of Gwalior. Everybody went about armed; even the peasant, going to work in the fields, took his spear and shield with him. Every one was shy, and suspicious, and we were refused admission into the towns. In this part of the country, we first observed the sacred peacocks, running about tame, in great numbers. I once counted above thirty, in a single field, all feeding on the ripe corn. But these are not the only sinecurists. Ever and anon, we meet with whole communities of sacred monkeys, lodged in groves of large spreading trees, usually in the neighbourhood of a temple, who levy contributions on the surrounding country at pleasure. They seem to pass their leisure hours much in the same way, that other idle communities do, that is to say, in quarrelling and making love, the strong oppressing the weak, and the weak raising cries of distress in vain.

In watching these grotesque creatures, one is often led to consider, what could have been the object of the legislator, who first made them sacred. Was it in

bitter satire on the innate servility of the human race, that he gave them the monkey, as Jupiter, in the fable, gave the frogs a log for a king ? Or, was it in pity to suffering man, that one, who had remarked his unfortunate tendency to make to himself idols, and the curse, that idols of his own species had been to him, gave him these harmless deities, who could build neither pyramid nor palace, neither stables, nor dog-kennels, but, who would be content with a lodging in a tree, and the fruits of the earth as they grew ?

We passed near the fort of Paharghur, a few miles to the west of Gwalior, a picturesque place, reminding me strongly of Edinburgh Castle. The chief came with a party of his followers to pay us a visit. A herald preceded him, proclaiming his title, with a loud, and pompous voice, and largesses were scattered among the crowd.

He made himself sociable, and pleasant, while he was with us, and after some time took his leave.

Some years after this, I inquired of a countryman, who had lately come from his neighbourhood, about him, and he informed me, that he was considered a good sort of man enough, but, that he had lately invited all his relations to a feast, and then, had them put to death, on a given signal. He had alleged, in excuse for the deed, that they were conspiring against him, and intended to put him to death, that they might seize his property, had he not been beforehand with them. Would that those writers, who are continually holding up the feelings of Americans, their solecisms in manners, and so forth, would come here for a little, and study the peccadilloes of monarchy, and aristocracy.

About this time, a servant of one of our party waited his discharge. He was contented, he said, with his situation, but he had "dreamed a dream" that his house was in confusion, and trouble, and his presence was necessary to restore it. This dream he considered as a warning of Heaven to him, that must be obeyed, and he departed, to undertake a journey of several hundred miles on foot. Such is the way in which these people decide, and upon such data do they act. How can we calculate (says a writer, in speaking of the Burmese), the policy of such a people, whose most important plans are laid aside, if the white elephant gives a grunt at an improper time?

Just before reaching Paharghur, we had descended the low range of sandstone hills, upon which we had travelled since leaving Mirzapore, and continued our way over a wide extent of alluvial soil, intersected by deep ravines, until we reached the Chumbul, a large unfordable river, over which we were ferried. From thence, over a nearly flat country, we reached Futtehpur Sikri, where the ancient palace of the Emperor Akhbar was situated, and encamped among the ruins. These habitations of the emperors (such as this and the one at Dehli), though termed by Europeans "palaces," are rather what the natives call them, forts ("keelah"), being large areas of ground, inclosed by a lofty wall, and containing a number of separate dwellings, courts of audience, mosques, burial-grounds, and so forth. The necessary seclusion of females, belonging to any man of rank, is alone sufficient, to prevent unity of design in the architecture. The want of a police, too, makes it neces-

sary, that every attendant on the sovereign should, with his family, be comprised, within the same lofty wall. The grand entrance is very imposing; on either side of it extends the wall, the height of it being thirty feet, or more, and set on the top with pinnacles, which give it a picturesque appearance. The tombs of some royal personages are the most remarkable objects of the interior. The fretted work of white marble upon them is beautiful. . . .

The rest of the buildings are principally of a red argillaceous sandstone, with white spots in it, of which the quarries are in the neighbourhood.

From Futtehpore Sikri we came to Muttra, on the Jumna, near which is situated Bindrabund, a sacred city of the Hindoos, much resorted to by pilgrims, and inhabited by several thousands of the sacred monkeys.

The weather had now become so hot (it being the middle of April), that travelling by daylight became intolerable, and I was forced to continue my march by night.

On the third morning after leaving Muttra, I came in sight of the distant minarets of Dehli. Approaching the city in this direction (from the south), we have to pass through the ruins of ancient buildings, for several miles before arriving at the gate. These are the remains of villas, and tombs, erected by different chieftains, and grandees of the empire, when Dehli was in the days of its splendour. What a scene of desolation! There they lie, broken, and abandoned, like the playthings of children, who have tired of them, and gone to sleep. The owl has made her nest in the chambers of wantonness, and, where the sound of mirth was heard,

the howl of the jackal alone breaks the silence of the wilderness. There were many, no doubt, among their tenants, noble, and illustrious, by law (and by nothing else), covered with tinsel, and surrounded by sycophants, who swore they possessed all sorts of virtues, but if the real truth were known, they were sad rogues and vagabonds. At the most you might write with fairness over the resting-place of some of them, "Here lies a butcher of mankind." Search for a deserving man, for a philosopher, a friend of the human race; such as the Howard or the Bentham of our age, and you will find not one that is worth remembering. As their history is the "mere record of tyrannies, and slaughters, which, by immortalizing the execrable actions of one age, perpetuates the ambition of committing them in every succeeding one;" so are their biographies, but the chronicles of the caprices, the lusts, and vanities of the worthless few, whom Providence, for some wise purpose of its own, has permitted to strut about with feathers and finery, like a band of strolling players. In such a state of society, where bravery was the only virtue, there was not even the pretence of any other, as among modern aristocracies.

About three miles before we reach the present city, we pass by Old Dehli, as it is called, near the Jumna, a fort with stupendous high walls, of the early (or Puthan) style of Mahometan architecture, constructed of pieces of massive stone, that remind one of the Cyclopean walls of the ancients, or Etruscan walls, as they are yet called, in Italy. They are not, however, built without mortar, as these latter are. The Emperor Shere Khan, is stated to have founded this place,

which now only affords shelter for a few herdsmen and their cattle.

The sight of the modern city is imposing. It is surrounded by a pinnacled wall, of gray, quartzy sand-stone, or quartz rock, about twenty-five feet high; within this, rise the minarets of the different mosques, and, above all, those of the Jumna Musjid, to the height of 190 feet. The palace, too, is a striking object, built of the same stone, as the one at Futtah-poor Sikri. The great gateway is equally grand with the one there, and the wall that encircles it is forty feet high.

The city itself is of an irregular shape, bounded on the south-east by a branch of the Jumna. It has a circuit of five miles, seven furlongs, and ten yards, considerably less than would enable it to rank among the principal cities of the earth. Its population is about 120,000.

The palace is situated towards the Jumna, a part of it, indeed, and that the most ancient, called Selimghur, is on the further side of the branch of that river, and is connected with the rest by a stone bridge, which, as a specimen of art, is equal to many of the ancient bridges one sees in Europe. The whole length of the palace wall, on the side next the river, is five furlongs and a half, and the breadth, on the side, at right angles to that, is two furlongs and 165 yards.

The Jumna Musjid, the building next in size to this, is a square, the length and breadth each being 176 yards.

A morning, or two, after my arrival, the body of a beautiful young woman was found in the ditch, beneath

the palace wall. She had either thrown herself down in despair, or suffered from some cause unknown. This is not an uncommon occurrence, but no inquiry can be made, as the king is supreme in the palace, and English jurisdiction does not extend there. However, it sometimes happens, that females, determined upon escaping, have let themselves down, as far as possible, with sheets, or cords, and then loosed their hold, taking their chance of the consequences. In some cases, they have survived, and were then claimed by the king as fugitive slaves, his property. Finally, they have been brought into the Magistrates' Court, and there have publicly related the cruelties, to which they had been subjected. I heard from a person, who had sat as magistrate on one of these occasions, that two women, slaves of the queen, had deposed to the various tortures they had suffered, under her superintendence, and among others, that pieces of burning wood were applied to different parts of their bodies. I had before heard a story of the same kind at Calcutta, respecting a young princess in some part of the country, who, it was stated, was in the habit of punishing her female slaves, by tying rags, dipped in oil, round their fingers, and then setting fire to them. But instances of royal, and aristocratic cruelty are not uncommon in this country. I should rather say, that they were as common as leaves upon the trees. During my residence at Dehli, the nephew of the king had a quarrel with his wife, a young woman, at that time far advanced in pregnancy. It was not a quarrel which had arisen upon serious grounds of any kind, such as jealousy. Being irritated, he drew his sword, and deliberately hacked

her to pieces. It was no blood-thirsty democrat, that did this, but a descendant of Tamerlane, the hero of romance. For once, the English forgot their reverence for "royalty," and persuaded the king to have this flower of chivalry hanged. His Majesty consented, seeing, as he said, that the wife was nearly of equal rank with her husband, and it was certainly a crime to treat a person of rank so ill. Had it been a low, vulgar, creature, the case would have been altered. I have before observed the indifference to human life in this country. It is, in some degree, the effect of their institutions. Thus, in Europe, a duchess catches cold, and, like the grunt of the white elephant in Burmah, it is an event of importance, that is circulated throughout the empire. Ten thousand poor mechanics, and their families, die of absolute starvation, or pine to death for want of wholesome food, and clothing, and, so that the eyes of the delicate are not offended by their sufferings, no one knows or cares about the matter. On the contrary, we hear of a minister, in periods of starvation, talking of the "many blessings we enjoy," *i. e.* he and the class, to which he belongs. In America, the wrongs of the negro excite no compassion.

Human sympathies, then, are usually confined to those superior, or, at least, equal, in rank, and condition, to ourselves. And, if would make them embrace the human race, if we would have Christian brotherly love, or fraternity; anything more than an empty name, we must place before that word "equality," and before that, again, "liberty."

It may seem strange to say, that, having observed the working of their system of polygamy, and concubinage, as practised by the great chiefs, I am more

treasure, which is apt to take wing and fly away, is to put it under lock and key. With them, adultery is unknown; and they point to the instances of it among Europeans, as a proof, that our system is ineffectual. It must be confessed, that our laws, in their anxiety to provide for the woman, appear to have forgotten the man altogether. The inviolability of contracts is usually secured, by annexing penalties of some kind, to the non-performance of them. Thus, a promise to pay, would be of no great worth, if it might be kept, or not, according to the convenience of the person who made it. Now, the law takes good care, that the man shall be burdened for ever with the maintenance of the woman; but, as for the woman's promise of love, and obedience, in return, it is like a promise to pay, that need not be kept. If she do not commit adultery, so openly, that good evidence can be obtained of it, or, even if she do, and the husband cannot afford the expense of the Ecclesiastical Courts, there is no remedy for him.

Though Dehli is nearly three degrees to the north of Ghazeepore, it is much drier; and, as a consequence of this, is equally warm in the hot season, and colder in the winter. Indeed, to the west of the Jumna, moisture is so much wanted, that the country is oftentimes a desert. At Dehli, itself, the mean, annual, fall of rain, is about twenty-five inches, and the depth of wells not more than thirty-five feet; whereas, at Hansi, ninety-five miles to the west, the mean, annual, fall of rain, is not more than fifteen inches, and the depth of wells, in the country round, varies from 100 to 150 feet. If you were to travel due west, from the Jumna to the Indus, a distance of more than 400 miles, you would cross no river, nor meet with a spring of any kind. The only

water to be met with, is in these deep wells, which are often from ten to fifteen miles apart.

The following is an abstract of the daily, observations on the temperature made by me, at Dehli, from 1833 to 1836 inclusive:—

	Average of Monthly Means.			
	Minimum.	Maximum.	General Mean.	Mean Range.
April . . .	68°59	96°22	82°40	27°63
May . . .	78 85	104 72	91 79	25 97
June . . .	82 31	102 32	92 32	20 01
July . . .	80 49	93 07	86 78	12 58
August . . .	79 87	92 89	86 21	13 02
September . . .	75 39	92 49	84 94	17 10
October . . .	64 42	89 52	76 79	25 10
November . . .	52 32	78 14	65 23	25 82
December . . .	44 33	66 66	55 49	22 33
January . . .	40 92	68 56	54 74	27 64
February . . .	48 72	75 60	62 16	26 48
March . . .	57 00	85 09	71 04	28 09
Mean . . .	64 43	87 11	73 74	22 68

The mean temperature of Dehli has been stated at 73°.50 in "The Gleanings of Science." The mean of this and the one above is 74°.62.

- The mean temperature of Calcutta being 79°.30, and that of Ghazeepore about 1°.95 less, as determined by the former tables, Dehli will be 2°.73 less than this latter. In the first case there is a difference of about 300 feet in elevation, and 3° of latitude; in the second, a difference of 500 feet in elevation, and rather more than 3° of ~~latitude~~. In the first case, allowing for the elevation, according to the formula I have before made use of, the difference for latitude will become equal to 0°.75. In the second case, allowing, in the same way, the differ-

ence will be about  $2^{\circ}$  for 500 feet of elevation, leaving  $0^{\circ}.72$  of temperature for more than  $3^{\circ}$  of latitude. And the mean of the whole is a decrease only of about  $0^{\circ}.24$  Fahr. for each degree of latitude. The further we advance to the west from the Pacific Ocean, the drier and warmer does the climate become in the same parallel.

Thus, Calcutta, nearly in the same latitude with Canton, has a difference in mean temperature of several degrees. Bombay, in the nineteenth degree of latitude, has a mean of  $81^{\circ}9$ , nearly as high as Madras, and higher than some parts of Ceylon. It is in vain, then, to attempt to give formulæ for temperature dependent upon latitude alone, unless we can also introduce a correction dependent on the dew-point; for the same cause, moisture in the air, that produces cold in low latitudes, generates warmth in higher ones; witness the coasts of the Atlantic in Northern Europe.

The following table contains the monthly amounts of rain, that fell at Dehli during a period of more than six years:—

	June.	July.	August.	September.	October.	November.	December.	January.	February.	March.	April.	May.
1833 . .	0.64	4.84	5.04	0.31		0.92	2.90	—	0.49	0.17	1.14	—
1834 . .	0.23	23.48	2.91	6.38	0.95	0.38	1.02	—	0.12	0.96	0.91	0.10
1835 . .	2.55	13.45	5.83	4.01			0.11	0.53	—	1.05	0.86	0.24
1836 . .	8.29	10.81	9.48	3.71	—	—	0.03	0.19	1.09	1.84	0.28	—
1837 . .	0.78	3.95	2.17	0.75	—	—	—	—	0.13	0.10	0.21	0.51
1838 . .	0.86	5.77	5.01	7.10	0.62	—	—	2.33	1.65	0.56	—	0.20
1839 . .	2.78	5.00	9.20	2.11								
Monthly mean .	2.30	9.54	5.66	3.48	0.26	0.22	0.68	0.51	0.58	0.70	0.57	0.19

The results of this abstract illustrate a remark of the historian, Diodorus Siculus, who accounts for the extraordinary fertility of India, by stating, that it has two rainy seasons, one in the summer, and one in the winter. Now, we may observe, that there are two dry periods in the year, at Dehli, viz. the months of October and November, in the fall, and of May, in the spring, between which are two rainy periods. I believe this phenomenon is principally confined to the northern parts of the country. Nothing of the kind is to be seen in the Calcutta Registers. The driest months there are December and January; and, as we recede from them, on either side, the climate becomes wetter up to June, and August respectively, which are the most rainy months of the year. In the same way, at Bombay, rain is almost unknown, except in the four months of June July, August, September, and, perhaps, October. The coast of Coromandel is, however, an exception, which, being a lee shore during the N.E. monsoon, is vexed with frequent storms, and rain, especially during the months of November and December.

I took considerable pains to ascertain what proportions of rain fell during different portions of the day, and, to this end, examined the rain-gauge four times in the twenty-four hours, during three years, viz. at sunrise, at noon, at sunset, and at midnight.

The following were the results:—

	At Sunrise	Noon	Sunset.	Midnight
1833	June.....	0 19	0 40	0 05
	July .....	0 51	0 35	1 84
	August.....	0 91	2 67	1 29
	September .....	0 01	—	0 30
1834	June.....	—	—	0 03
	July .....	3 07	11 14	8 11
	August... ..	0 30	1 20	1 31
	September ..	0 22	2 33	3 57
1835	June.....	0 60	1 45	0 40
	July .....	4 70	3 52	2 23
	August .....	0 33	3 92	0 66
	September ..	1 56	0 89	1 56
Total Inches...		12 40	28 07	21 35
				7 33

The observations were continued for four years longer, at sunrise and sunset, and, for the whole seven years, the quantities that fell were as follows:—

1833. By Day	Night.	1833 By Day.	Night.
June ... 0 45	... 0 19 Inches.	Nov. ... 0 30	... 0 62 Inches
July ... 2 19	... 2 15	Dec. ... 1 69	... 1 81
August 3 96	... 1 08	1834	
Sept ... 0 30	... 0 01	Feb. ... 0 49	
1834.		March . 0 07	... 0 10
June .. 0 23		Oct ... 0 36	... 0 59
July ... 19 25	... 4 21	Nov. ... —	... 0 38
August. 2 51	... 0 40	Dec ... 0 53	... 0 49
Sept ... 5 90	... 0 48	1835.	
1835		Feb. ... 0 01	... 0 11
June ... 1 85	... 0 70	March . 0 83	... 0 13
July ... 5 75	... 7 70	Dec. ... —	... 0 11
August 4 58	... 1 20	1836.	
Sept ... 2 45	... 1 56	Jan. ... 0 82	... 0 01
1836		March . 0 78	... 0 27
June ... 2 13	... 6 16	Dec. ... —	... 0 08
July ... 8 13	... 2 68	1837.	
August. 8 98	... 0 50	Jan. ... 0 19	
Sept ... 2 06	... 1 65		

1837. By Day.	Night.	1837. By Day.	Night.
June ... 0.30	... 0.48 Inches.	Feb. ... 0.12	... 0.97 Inches.
July ... 2.42	... 1.63	March . 0.74	... 0.60
August. 2.00	... 0.17	1838.	
Sept.... 0.67	... 0.18	Feb. ... 0.07	... 0.06
1838.		March . 0.07	... 0.03
June ... 0.81	... 0.05	Oct. ... —	... 0.62
July ... 3.97	... 1.80	1839.	
August. 3.26	... 1.75	Jan. ... 0.80	... 1.53
Sept.... 3.40	... 3.70	Feb. .... 0.20	... 1.45
1839.	.. .	March . 0.19	... 0.87
June ... 0.78	... 2.00	Total... 7.16	10.48
July ... 4.77	... 0.23		
August. 4.92	... 4.28		
Sept.... 1.11	... 1.00		
Total... 99.13	48.80		

It will be observed, that a much greater quantity falls during the day than during the night, though the proportion appears to be reversed during the cold weather. In Europe, I believe, the greatest quantity falls during the night.

I have stated that, in Northern India, the climate becomes drier as we proceed westward from the Pacific Ocean. To illustrate this, let us compare together the amounts of rain in places differing much in longitude, and but little in latitude:—

	Long.	Lat.	Inches.
Dacca, mean of 8 years.....	90° 44'	23° 42'	72.80
Calcutta, mean of 6 years.....	88 30	22 35	57.98
Bancoorah, mean of 4 years ...	87 11	23 25	54.41
Nagpur, mean of 7 years.....	79° 15	21 10	50.27
Saugor, mean of 4 years .....	79 6	24 19	43.60
Futtehpore, mean of 4 years...	77 42	27 5	36.24
Dehli, mean of 7 years.....	77 15	28 40	24.69
Hansi, mean of 4 years.....	75° 40	29 6	14.59

This rule, however, will not hold good in lower latitudes, for, as we approach the Malabar Coast, which is exposed to the violence of the S.W. monsoon, a larger quantity of rain falls there, than in any other part of the country.

For higher latitudes than this, we have the means of a succession of places, nearly under the same meridian, and all in the interior of the country:—

	Lat.	Long.	Inches.
Saugor, mean of 4 years .....	24° 19'	79° 8'	49.60
Futtehpore, mean of 4 years...	27 5	77 42	36.24
Dehli, mean of 7 years.....	28 40	77 15	24.69
Kurnal, mean of 4 years .....	29 41	76 58	28.85
Dadoopore, mean of 4 years...	30 12	77 25	38.16

It will be observed, that, north of Dehli, the quantity of rain becomes greater as we approach the Himalayan Mountains, which are another great feature of the country, that produces a marked effect on the atmospheric phenomena.

The mean annual fall of rain is said to be greater in low latitudes than high ones, and the observations we have quoted above rather confirm, than negative, this assertion. So much, however, depends upon locality, that Hansi has a mean fall of 14.59 inches, which is, as far as I know, less than that of many parts of Northern Europe. If, however, we examine the manner in which it falls, this is still characteristic of a low latitude. Thus, the four annual amounts of rain there are 12.36, 20.37, 11.06, and 14.57 inches. But the number of rainy days in each year were respectively, 30, 40, 27, 26; and the mean amount that fell on each rainy day was  $\frac{12.36}{30}$ ,  $\frac{20.37}{40}$ ,  $\frac{11.06}{27}$ ,  $\frac{14.57}{26}$ , or, 41, 51, 41, 52; the mean of these being

•462. If we take the mean daily amounts of other places in India, we shall find some variation, but not a great deal. Thus, we have at Dehli, for five years, •63, •65, •71, •33, •41; general mean, •546. But, if we compare, in the same way, the amounts of rain fallen, with the number of rainy days, in high latitudes, we shall find a marked distinction. Thus, we have at London for five years—

Year	Phil. Trans.			Dan. Met. Essays.		
	1832 12.594	1834 8 000	1833 11 360	1831 16.850	1820 21.36	1821 26.80
	86	80	127	115	125	153

the respective quotients of which are •146, •100, •089, •146, •171, •175. And the general means thus taken for six different places are—

Calcutta .....	•725
Dadoopore .....	•655
Dehli .....	•546
Hansi .....	•402
Kurnal .....	•727
London .....	•138

The annual quantities of rain, divided by the number of rainy days, are, therefore, in all probability, a more exact function of latitude, than the quantities of rain simply, taken by themselves, which vary so much more from the locality, than from any other cause.

The progress of education is great among the Hindoos in Bengal, and it is even making way in the Upper Provinces, where a considerable number of scholars are educated at the colleges of Agra, and Dehli. The Mahometans alone remain stationary. They hold, in utter contempt, the innovations of those,

whom they call infidels, and adhere to an education strictly religious, which affords, in its consequences, a striking illustration of the pernicious tendencies of such a system, even when the dogmas, which it inculcates, are harmless, and even laudable. With them, the Koran is the one thing needful. To doubt the infallibility of their own opinions is impious, and to hate one who differs from them, a virtue. As the book is written in a language foreign to them, the great accomplishment of a well-educated man, is to be able to read it, without understanding the meaning, and he is considered an extraordinary person, who can read it, and understand the meaning too. Ever present to them, ever uppermost in their minds, is the idea of a superintending Providence, who can be moved by the prayers of his faithful servants, and is the immediate director of events. Worldly precautions, or prudence, imply a distrust of his power, a want of resignation to his will. This doctrine admirably chimes in with the natural indolence of the human character. For instance, if a Mahometan have to undertake a voyage by sea, he is saved all the trouble of inquiring whether the ship be sound and sea-worthy. If he go to war, he need not compare the resources of his enemy with his own. He says his prayers, and that is sufficient. David conquered Goliath, and why should he not do as well? In all the various circumstances of life, he adopts a similar method. The European, on the contrary, if he have not "Dextra mihi Deus," has certainly "~~Caleulator~~ mihi Deus," for his motto. If he be a religious man, he says his prayers, it is true, but he does not rely upon their efficacy, and rather seeks the additional help of

secondary causes to bring about the result he wishes. His professions remind one of the exhortation, "Trust in God, but keep your powder dry."

A marked instance of the different ways of thinking and acting, occurred during the two famines, that devastated India, during my residence at Dehli. The natives, generally, believed, that the drought was owing to the anger of heaven, and crowded their respective temples, to supplicate, daily, for the removal of it; the Europeans also did offer up prayers to the same effect, but the general opinion among them, was that, which is quoted by Playfair, in his review of La Place's "Essai sur les Probabilités," viz. "There is not a particle of water, or of air, of which the condition is not defined by rules as certain as that of the sun or planets." And again, "Men never prayed to change the course of the sun or the planets, as experience would soon have taught them the inefficiency of such supplications. But those phenomena, of which the order was not clearly perceived, were thought to be a part of that system of nature, which the Divinity had not subjected to fixed laws, but left free for the purpose of punishing the sins of the world."

To attempt, then, by prayers, to draw one particle of water, from the place assigned to it in the order of the universe, to another, is equally futile with attempting to arrest the progress of the sun in the sky, or the flow of the rivers, by the same means. And, although we have known a thanksgiving ordered, for a plentiful harvest, as an especial favour of the Almighty, by a Prime Minister and an Archbishop of Canterbury, it is by no means certain, whether those exalted dignitaries of the

empire had never heard of the observations of the mathematical philosopher, or silently disregarded them. At all events, for those who wish to think with their superiors, that plentiful harvests are an especial mark of the favour of heaven, it becomes an extremely puzzling question to know, why the Mahometans, and Pagans, are blessed with such fine ones, and England, of almost all places in the world, has the worst. Humboldt, in his work on New Spain, does not place the return upon seed there (*i. e.* England) at more than four, or five fold. It is more in irreligious France, still more in erroneous Italy, and Spain. And, in India, the country of unbelievers, it is, on the average, from fifteen to twenty fold for wheat alone. Nay, more, we do not find that the lands of pious Christians, where they lie adjacent to those of Pagans, fare, as to drought, and showers, one whit better than those of their neighbours. The Nile gives now, to a people who blaspheme the name of Christ, the same fertilizing inundations as it did in the days of St. Athanasius, or before him, to the worshippers of Osiris. So that we are almost forced to the conclusion of those philosophers, who have studied the nature of plants and vegetation, and who tell us, that abundant crops are the consequences of certain conditions of light, heat, and moisture, soil, and agricultural skill. And, without joining in the sanguine anticipations of those, who think, that in the progress of science, the changes of the seasons, will become as much matter of calculation, as the courses of the planets, and that men will hereafter smile at the idea of prayers, or thanksgivings on the subject, as they now do at the prayers offered

up in the dark ages, on the appearance of a comet,—without all this, we may believe, that we are in the hands of an infinitely wise Being, who orders all that is best for us, through the medium of secondary causes, and that the bad harvest equally demands our thanksgivings with the good one; perhaps, indeed, more. We are taught, that “whom the Lord loveth he chasteneth.” The rewards of religion are not material.

This, at any rate, appears to be the common opinion among Europeans. As, for the Mahometan, there are other causes, besides his trust in Providence, which render him indolent. He is taught that dominion is for him that conquers, and that the sword is the only profession worthy of the Faithful. The Unbelievers, according to the same unerring rule, are made to be his slaves, and to work for his support and enjoyment. He is punctual in his devotions, saying his prayers at least five times a day, and conceiving, that any little irregularities of life are atoned for by this practice, and by due contributions to the priest, and the mosque. At the close of life, if he be rich, he endeavours to propitiate heaven with ecclesiastical, and charitable endowments.

This curious compound of fighting and praying, of the military rake, and the devotee, has, perhaps, an analogy with the Knight Errant of the Age of Chivalry, or the Age of Assassination, for they are one, and the same, although lying romancers have endeavoured to cast a false light over the former name. “Horse to ride, and weapon to wear,” is the watchword of the freebooting chief of Asia, as it was of that of Europe. The same contempt of letters, and of peaceful industry, now ani-

mates one, that formerly possessed the other. The melodramatic paraphernalia yet remain here. The castle and dungeon, the moat and drawbridge, disconsolate damsels, and ardent lovers, the holy hermit, the wizard, and the enchanter.

The difference only is, that, in Europe, aristocrats have, of late years, found it more advisable to send out the tax-gatherer, and leave to the industrious a portion of the fruits of their labour (upon the same principle of policy that the prudent farmer leaves a share of honey to the working bees), than to saddle, and issue forth to plunder, as they yet do in Asia. This similarity of freebooting origin, and the modes of habit and thought derived from it, will, perhaps, account for the remark which has been more than once made by historians, *viz.* that men, at a certain high state of civilization, have appeared to retrograde, and return to the animal instincts of savage life, *i. e.* the chase and slaughter of wild animals, and the management of fiery horses. True, it is, that a striking likeness exists, in some points, between the aristocrats of Europe and Asia. They are, in both countries, what is called well bred, *i. e.* polite and agreeable in society, good judges of horseflesh, excellent shots, and profoundly ignorant on most other subjects, besides having a "certain something," as people call it, which appears to arise from an intimate conviction of their own superiority to the ordinary herd.

When the English first came into this part of the country (1803), Hurrianah (the district west of Dehli) could muster 40,000 horse; it now could not bring together 400. These were all men, whose hereditary

profession was the sword, and who deemed any other employment beneath them. A certain number of them lived in idleness, in every village, entertaining a supreme contempt for the industrious. When wars were rife among native princes, they took military service; and, when that resource failed, formed into bands, large or small, according to circumstances, and, having elected a leader, proceeded on an expedition, or foray, to plunder the country. It was not considered prudent to annoy their neighbours, but they usually proceeded to a distance of several hundred miles from home, and, having appeared before a village, at the season of the year when the crops were ripe, endeavoured to levy a contribution, upon promise of going away quietly; but, failing in that, they commenced attacking and destroying.

Meer Khan, the celebrated Pindarrie chieftain, began his career in this way, as a common village-trooper, and, having shown great abilities for command, at last rode at the head of 30,000 horse, men, who received no regular pay, but were attracted by the fame of his exploits, and the hope of plunder. The Mahratta powers rose, in a similar manner, from being the heads of bands of robbers. The Europeans, wherever they came, put an end to all this romancing. Their artillery shattered, in a trice, the walls of castles deemed impregnable, and their police nipped in the bud a life of adventures for many a nameless Rob Roy, and interesting knight-errant, who received, for their deeds, the vulgar recompense of a halter.

Hindoo Rao, one of the royal family of Gwalior, and who, for a while, commanded the army there, came

to reside at Dehli, in consequence of some political disturbances, in which his party had been worsted. I paid him a visit, in company with a friend of his. We entered a court, surrounded by a high wall, in the middle of which was a floor, raised two or three steps from the ground, and shaded by a magnificent canopy. Upon this floor was laid a carpet, and a couch, well cushioned. His horses were picketed round the court, and he amused himself by lounging here all day, and admiring them. After we had taken leave, I inquired of my friend, who had been born in the country, and well understood the natives, what other means the chief had of passing his time; to which I was answered, "That he lay on the couch, and had fable or history read to him;" and, it was added, "in fact, their history is not very different from their fable, for they require something 'piquant,' and find the narration of real events dull and tame, unless it be interspersed with the marvellous." Such people as these are yet in the days of myths and legends.

The above-mentioned worthy had a great desire to imitate Europeans, and one day adopted the fashion of driving his wife in a buggy. Though an excellent horseman, he was not a practised charioteer, and ended by overturning the vehicle, causing his wife a fall, which broke her leg. People went to condole with him on the afflicting accident, but he answered, that it was of no consequence, whatever; that he had three or four more wives left, which were quite sufficient. Another saying of his was currently mentioned, namely, that, on being asked how he intended to pass his time, he replied, "That he should try to make gold, which,

he had no doubt, would not be very difficult to do." This is a common delusion among the natives; and I have been informed, that many thousand pounds' worth of mercury are wasted every year by visionaries among them, in their experiments. Yet, this is less extraordinary than the belief, especially prevalent in districts bordering on the Himalaya, that there is a tree (if you could but find it), the juice of whose leaves turns everything that it touches into gold; and no less lamentable than true is it, that numbers spend their lives, wandering through interminable forests, picking, and squeezing, and hoping still. Unhappy man!

Among the numerous ruined tombs I have mentioned to the south of Delhi, stands one remarkable for its size, and excellent state of preservation—that of the Emperor Humaion. It is a large edifice of the Moorish style of architecture, and underneath the dome is the tomb itself, of white marble. Near the principal one, stand several smaller domes, erected over the tombs of great functionaries of the empire. Among the rest, one attracted my attention for its size and beauty, as being probably that of some State benefactor. "This," said my informant, "was the tomb of the Royal Barber!" And, so it is with monarchy everywhere. He, who has attended to the royal person, or contributed to the royal pleasures, becomes confounded with a pillar of the State. The Royal Barber, and the Prime Minister, go hand in hand with the Chief of the Eunuchs; as with us, such men as Airy and Faraday, the lights of their age, are placed in the same category with the Royal Writing Master.

Poor philosophy! Is this all the reward that an age, called philosophical, can give you?

The more we reflect, the more we are astonished, that men should quietly consent to have their earnings squandered in the way they do. In early times, when kings led their armies into the field, and repelled the invaders of their country—when they sat upon the bench, and administered justice—then the people got something in return for what they paid. But, in many countries, as in India, and in England, the Crown is now only an expensive sinecure. In the last, the Prime Minister, the Commander-in-Chief, the Home and Foreign Secretaries, the Judges, are the men who execute the principal duties of the office. These, at least the first, and prime mover of the whole, is virtually chosen by Parliament, and any automaton, who could perform the office of signing State Papers presented to it, would suffice to execute all the duties required of the sovereign. In India, the farce is carried on somewhat more openly. The Emperor's authority does not extend beyond the walls of his palace. The Government is held by strangers, even to the police of his own city, and he is allowed not more than £120,000 a year. On certain State occasions, the tinsel-covered puppet issues forth to glad the eyes of the loyal. There is beating of drums, and blowing of horns, shouting of multitudes, and popping of guns, din, clamour, and dust in abundance. Since the age of History began, men have fought, and squabbled, by turns, about the republican, or monarchical, principle. And volumes upon volumes have been written upon the excellence of constitutional

monarchy, and the wise institutions for limiting the power of the sovereign ; but sufficient attention does not as yet appear to have been paid to a measure almost as important—the limiting his pay. The allowance to the Great Mogul, ought to be held up to other countries, as a model of reformed, or economical, monarchy.

Out of his revenue of £120,000 per annum, the Emperor has, to maintain the whole of the royal family. There are no sucking princes, and princesses ; no aunts, and nephews, and cousins, to be quartered on the public, any more than there are infant Prime Ministers and Lady Mayoresses. The functionary receives his salary, and of his relations the State knows nothing.

Left to themselves, the royal race propagate freely within the palace walls ; and, so numerous have they become, that the more distant relatives of the monarch have not an allowance of more than ten, or twelve, shillings per month for their support. Half-naked, and wholly ignorant, supremely debauched and dirty, they retain nothing of royalty, but its arrogance, an utter contempt for the rest of mankind, and a profound horror of the indignity of working. It is remarkable, that the State was never so prosperous in past times ; never was there such security for life and property, when the royal family lived in splendour, and squandered the public revenues on their fiddlers, and entertainments. We are entitled, therefore, to conclude, that economical monarchy has worked well in practice ; that it is not a national evil, but a national good.

One of the consequences of putting the drones upon

short allowance, is the power of behaving fairly, and even liberally, to the working bees.

I have before remarked, that flogging has been abolished in the Native Army. How was it possible to bring about this desirable result?

The pay of the sepoy, or common soldier, is twice, or thrice, as much as he could obtain by his daily labour. In consequence, the situation is sought for with eagerness, by the finest young men in the country. They serve with alacrity, and, to discharge, is to inflict on them a grievous misfortune. It is to blight their prospects in life. Any other punishment, then, can well be dispensed with. Compare this with the practice of impressment, or 'with that, hardly more laudable one, of entrapping ignorant clowns, at country fairs, and such like places, by the bait of a present bounty, to undertake a service for the hardships of which they are insufficiently paid, and for which you must overcome their reluctance by the lash.

You start, with affected horror, at dragging black men from their homes on the coast of Africa, but you have no sympathy for your own countrymen, under similar circumstances; and, rather than retrench one tittle of your luxuries, rather than pluck one feather from your finery, you suffer them to be seized, and dragged into forced servitude, the difference between which and slavery is only in name. We hear of the "horrors of the middle passage:" would that some gifted soul would write the "horrors of the pressgang."

I had the honour of being presented to his Majesty, the Emperor, during my stay at Dehli.

There are two halls of audience within the palace; one,

the roof of which is supported by pillars of white marble, inlaid with agate, and blood-stone jasper, in which is the celebrated throne, the back of which is formed in imitation of the spread of a peacock's tail. The large diamond, and the other precious stones, that adorned it, have long since been taken away, and their places have been supplied by bits of glass, which appear to answer just as well. Over the entrance to this hall, is inscribed, in Persian, the sentence which Moore has so prettily translated—"Oh ! if there be an Elysium on earth, it is this!" It was here that the Great Mogul was in the habit of receiving his nobles, and grandees of the empire.

The other hall is, for the most part, an open court; only the part of it immediately about the throne is covered in by a roof, supported by pillars of sandstone.

On entering this hall, we turned aside into a small chamber, where tinsel-dresses, such as actors wear, were put upon us. A herald then preceded us, proclaiming a quantity of bombastic nonsense, and we advanced towards the throne, upon which sat a little, yellow, shrivelled old man, in a dress embroidered with gold. Around him, stood the male members of the royal family—about as ill-looking a set of men as you could meet with anywhere, which was surprising, as people of Mogul descent are generally handsome. We each, in turn, made our obeisances to the throne, and retired. One other part of the ceremony remained—certain fees were to be paid, and, among the rest, the chief of the eunuchs advanced to receive his. He was dressed in gorgeous robes, and I mistook him for an old woman. We then withdrew, and, as I surveyed

the vast pile of building before me, and thought of the mummery that had just been enacted, I could not help calling to mind a reply, which I once received at Yverdun, in Switzerland, when, on inquiring what a large, antique mansion was, I received for answer—"It was a chateau, it is now a place of public education."

In addition to what I have stated, it must be observed, that no members of the royal family have any indirect means of increasing their incomes, by holding great offices of state.

But we had more of royalty than usual during my residence at Dehli. A young Dutch Prince, who had arrived at Calcutta, in a vessel of war, came up the country, with his captain, on a tour, and remained some time in our neighbourhood. I met him at several evening parties, and had an opportunity of observing more closely than ever fell to my lot before, one of the sacred animals of Europe. I could not discern anything "divine" about him; on the contrary, there was nothing to distinguish him from an ordinary mortal. He was a dull-looking youth, dressed in a naval uniform, with an enormously broad, blue sash fastened round him, meaning, of course, to imply, that he had done the State some service; the truth being, that it had been pinned there by the hands of an affectionate papa. He was silent, and his silence did not appear to be that, which proceeds from wisdom, but rather that, which arises from having nought to say. No sensible remark, nothing, either witty or agreeable, was ever heard to escape him. There were, in company, finer, and more intelligent young men, than he, unknown ensigns, and lieutenants, whom nature had made, if not

his superiors, at least his equals, though they had no blue riband about them, to indicate public services, which they had not performed. No doubt, newspaper editors, and novel writers, and the whole tribe of serviles, would be able to find out that he was brave, and amiable. But these qualities are not uncommon in modern armies, and navies. On the contrary, they belong to so many, that nobody is remarkable for them, except he be a prince, and then they are held up, as if they were jewels of such rarity, as had never before been seen, or heard of.

If vanity were not more predominant in human nature than right feeling, men would be ashamed of wearing public honours, which they had not fairly won. It reminds us of the triumphs of Caligula, and of his imitations of Alexander.

Among the tombs to the south-west of Dehli, is conspicuous, that of Sufter Jung, one of the Nawaubs of Oude, the hereditary wuzeers of the empire. The desire of all great functionaries to obtain the profits and honour of office, and get a deputy to do the fag, has been pushed one step farther here than with us. The Sovereign has not only kept the honour, and salary, of office, as private property, and thrown the cares of it upon a minister, but the minister has, in turn, shifted the cares upon some one else, and kept the title, and emoluments, as an hereditary, family, possession. This tomb of Sufter Jung, about five miles from the city, is nowise inferior to many royal tombs, and is kept in repair by the Nawaubs of Oude, to whom it belongs. In the same direction from the city, and about five miles further on, stands the Kootub, an enormous pillar,

constructed of the same kind of stone as the palace, about 270' feet in height, and 147 feet in circumference at the base, but it tapers as it ascends, and is covered with Arabic sentences from the Korân. It is supposed to have been intended for the minaret of a mosque, of which the completion was afterwards laid aside.

Few of the larger wild animals of India are to be found in the neighbourhood of Dehli. Cultivated plains without fences, which are laid quite bare, when the crops are cut, afford them no shelter, but when the corn is standing, they sometimes wander about, from place to place. The tiger and leopard are occasionally met with in this way, and commit considerable havoc. But this rarely happens. The wolf and hyæna, the latter of which burrows in the country round, are much more destructive. They prowl about the villages in the dead of night, making prey of pigs, donkeys, and little children. I have heard that above 120 children have been carried off in this way, in one year, from Agra alone. But they are only black children. Had one white infant been sacrificed, it would have been reckoned very shocking, and had the child of a white lady, a person "in society," as it is called, ever been carried off, the country would have been stirred from one end of it to the other, to exterminate the wild beasts altogether.

Besides jackals, and the common Indian fox, there are two small animals of the cat kind, scarcely larger than the domestic species. The one is a lynx, called by the natives "Siah Posh," or black ear, from the circumstance of the hind part of its ears being black, with a tuft of black hairs at the extremity, the body

being of a darkish brown, with faint marks of stripes across the hind quarters; the other is about the size and shape of the house cat, of a bright tawny colour, like the leopard, and marked with round black spots. There is also a small animal of the badger kind \*, and the large rat, which goes by the name of bandy coot (*Mus giganteus*). Of antelopes, we have the common Indian one, and, very rarely, the four-horned, known in England by its native name of Chickara. There is also commonly found another small, and two-horned antelope, which goes by the name of Chickara, and which, I believe to be the same, or nearly so, as the gazelle of northern Africa. The hog deer (*Cervus axis*), and the wild hog, are found the year round, in the low grounds near the Jumna, and in other parts, according as the crops will afford them shelter. Hares are tolerably numerous, but not so large as the European, scarcely exceeding in size a rabbit. There are two kinds of partridges, the gray, and the black, besides quails, which appear in great numbers in the month of October, when the crops of the rainy season are ripe, and again in March, before the winter crops are cut. I am now speaking of the common kind, which appears to be the same as the quail of Europe. There are some three or four other species occasionally to be met with. The common snipe is numerous, and the painted snipe, the jack snipe, and the solitary snipe. The species of wild duck, usually met with in the cold weather, are, many of them, the same as those of Europe at the same time, but the widgeon I have never seen, nor heard of, nor the wild swan.

The Ratel.

Besides snipes, every marsh and pool is haunted by species, almost innumerable, of the waders, from the gigantic storks, to the minutest sand-runners. And, scarcely less abundant, are the different birds of prey—vultures, eagles, falcons, hawks, and kites. The first of these are always on the watch for carrion; and, no sooner is an animal dead, than they assemble round it in great numbers, though none have been in sight previously. A large beast, as a tiger, is sometimes picked to the bones in ten minutes. The hawks and kites are on the watch for smaller game. They follow persons out shooting, and sometimes take away a quail or partridge after it has been shot. I have been astonished at the sagacity, with which they immediately understand what is going on, hovering near the dog that is ranging, and remaining at a convenient distance, until the moment arrives for dashing at their prey. It is a continual scramble. We walk in the crowded cities of Europe, and see objects of attraction to the senses, exposed in the shops, and untouched. We see the feeble, moving about unmolested; but, when we pass through the wilds of the tropics, the residence of various fantastic shapes, and mark their doings, the thought is ever obtruded on us, that nature recognises no right but the right of the strongest. The same idea suggests itself to those who watch impartially the operations of governments. The scramble for money, power, and patronage, is continual. New countries are to be conquered, and the harmless and inoffensive inhabitants slaughtered, that places may be provided for cousins and nephews, and other connections.

To a native of northern Europe, it appears extraor-

dinary that there should be a part of the world, in which the wages of a labourer are not more, than from seven to eight shillings, per month. And we at first conclude that their condition must be very miserable; but it is far from being so. Firing is not wanted, except for the purposes of cooking. A house is only necessary as it is a protection from the rays of the sun; a mat on four posts, and even the shade of a tree, is almost sufficient. Clothing, for the same reason, can be dispensed with. Animal food is not much coveted by them, and wheat, the dearest grain on which they feed, is about two shillings per bushel. The following details respecting the numbers and condition of the agricultural population of the country round Dehli, will further illustrate this subject:—

Three hundred and seven villages, to the west of the Jumna, all situated within a distance of eighty miles from Dehli (lat.  $28^{\circ} 40'$ ), contained 238,417 inhabitants, of whom 199,252 were Hindoos, and 39,165 Mahometans, being nearly in the proportion of 51 Hindoos to 10 Mahometans.

They possessed an area of 564,654 acres, or 882.27 square miles, being nearly at the rate of one square mile to every 270.2 individuals.

The population is probably denser than this, on the eastern bank of the Jumna, and increases as the climate becomes moister, down the valley, or rather the extensive plain, through which the river flows, all the way to Bengal. On the other hand, to the west of the district in question, as the climate rapidly becomes drier, and the country nearly a desert, the population is proportionably diminished. To the south the country

is also more rocky and sterile. In Central India, the population has been stated at 283 to the square mile, but not upon an extensive induction. Of the 564,654 acres above mentioned, 298,088 were under cultivation, 223,128 more were fit for cultivation, and 43,438 were barren waste (bhoor).

The cultivated land, divided as to soil of different qualities, was—of dry calcareous soil, 244,805 acres ; of moist clayey, 18,058 ; of land subject to inundations, 258,353.

The agricultural stock was—carts, 7342 ; ploughs, 26,590 ; bullocks, 55,813 ; cows, 77,021 ; buffaloes, 59,934 ; wells, 6573.

Besides sheep and goats, horses, and camels. I have placed the wells with the agricultural stock, as they are principally used for purposes of irrigation.

The 238,417 inhabitants belonged to 45,587 families, being at the rate of 5.23 persons in each family, and these 45,587 families were of the following different descriptions :—

Cultivators (kisan), 25,440 ; gardeners (bagban), 482 ; barbers, 899 ; bearers (kahar), 788 ; shopkeepers (bunyas), 2760 ; blacksmiths (lohar), 521 ; carpenters (mistree), 781 ; musicians (misesi), 201 ; dyers (chepee, rungrez), 334 ; oilmakers (telee), 384 ; goldsmiths (sonar), 218 ; earthenware makers (koomhar), 801 ; makers of bracelets and beads (manihar), 71 ; water-carriers, 186 ; makers and workers of leather (chumar), 4476 ; outcasts or sweepers (mehter), 2401.

The religious were under the following heads :—

Brahman, 309 ; Faqueer, 498 ; Jogee, 1147 ; Tap-shee, 8 ; Sheik and Syud, 202 : altogether, 2164 ; and

of miscellaneous occupations there were, besides, 2980. This description is that of a community which nearly supplies its own wants. Some of the details need a little explanation, as they are dependent on climate, or institutions.

In such a dry, and heated, plain it is natural, that a gardener should be a favourite with those, who can afford to maintain one. These amount to about 1 in every 95 families.

Next come the barbers, for, as every man, however poor, esteems it necessary to employ one of these, both to shave, and cut his hair, they are necessarily very numerous. They amount to 1 in 51.

After these are the bearers who carry the idols in processions. They also carry travellers in palanqueens, and act as household servants. They compose  $\frac{1}{58}$ th part.

The shopkeepers are  $\frac{1}{17}$ th part, the blacksmiths  $\frac{1}{87}$ th, the carpenters  $\frac{1}{58}$ th.

The musicians play a conspicuous part in their religious processions, family festivals, &c. They amount to  $\frac{1}{27}$ th of the whole.

They spin and weave themselves part of the cotton which they grow. The dyers, who colour it, amount to  $\frac{1}{56}$ th.

The oilmakers, who furnish them with oil, with which they anoint their bodies after the manner of the ancients, and which they use for household purposes, amount to  $\frac{1}{19}$ th.

Their love of finery is so great, that even the lowest class, who go about nearly naked, have usually a pair of gold ear-rings, and a gold ornament of some kind,

hung round their necks. Rings on the fingers and toes are also common. The women wear large nose-rings of gold wire. They, as well as the children, have frequently massive bracelets, and anklets of gold, or silver.

The goldsmiths amount to  $\frac{1}{309}$ th of the whole community.

They make use of a coarse kind of pottery, for cooking, and other household purposes, which is so fragile, that it only lasts a short time. The potters are, consequently, a numerous body. They amount to  $\frac{1}{57}$ th of the whole.

Those who are unable to decorate themselves profusely with gold, or silver, ornaments, make use of composition (a kind of glass, or enamel) for that purpose. The makers of these amount to  $\frac{1}{642}$ nd part.

The water-carrier is a distinct occupation, owing to the difficulty of procuring that necessary. It is brought from the well, or river, in skins. The water-carriers are  $\frac{1}{241}$ st part.

The degraded classes (makers and workers of leather, and the sweepers) are  $\frac{10}{69}$ ths of the whole.

The religious are  $\frac{1}{10}$ th part.

Of the evils, which afflict this community, I should rank first, the want of a perpetual settlement, as in Bengal. The land is let out on short leases, and there is no temptation to improve it, or to build comfortable habitations on it. The next is, the Hindoo law of inheritance, which enforces, either a subdivision of the paternal property, or the cultivation of it, in common, by the family. And, lastly, what I have before alluded to, their custom of relying on Providence for every-

thing, like the waggoner in the fable, instead of setting their shoulders to the wheel.

A Hindoo community is one, of all others, that, in which the evil of dividing a people into hereditary castes, of making one part noble by birth, and the other ignoble, or base, is most apparent. It is in vain that we endeavour to win the confidence of one of the degraded classes, by kindness. Shame has become familiar to him. He cannot rise above the level, that institutions have made for him. Those, in aristocratic countries, who complain of the people being "brutal," and so forth, may here learn the cause of it. If, for instance, it is asserted, that the British soldier is drunken, and fond of plunder, let that class answer for it, who have taken to themselves, all the honours, and emoluments, of the profession, and left him nothing to look forward to, but the sensual indulgence of the moment.

About ninety-five miles in a direction nearly west from Dehli, lies Hansi, a small town, situated in a hollow, in a dry, and barren, country—a complete oasis in the desert. It owes its appearance, and fertility, to a canal, brought to it, from the Jumna, by one Feroz Shah, an emperor. On hearing this, people naturally suppose, that, solicitous for the good of his subjects, he exerted himself in promoting works of utility, and among others, a canal of irrigation; but Hansi was his favourite hunting-seat, and the canal was made to bring water there for him, and his court, during their expeditions. When the English arrived, it was cleared out, and applied to its present purpose. The country around, being thinly inhabited, affords a refuge to some of the larger wild animals. Lions were common here before

the English came, and, since then, they have gradually disappeared. The Nil Gau (*Damalis risia*) yet remains, and the wild hog is abundant. I witnessed, several times, the hunting of these. The riding was dangerous, and the pace severe, the ground being interspersed with bushes, and stumps of trees, and bored, through and through, by a small species of 'rat, as though it were a rabbit-warren.

The boar can be, with difficulty, forced to leave the thick cover, and only runs for a short distance, say a mile to a mile and a half, to another. The object, then, is to press him, within this space, and to exhaust him, by the speed, or "wind him," as it is termed, in which case, finding it impossible to escape, he comes to bay. He then dodges awhile, to avoid the spears, and endeavours to throw the horses down, and rip them up with his tusks, running under their bellies, and between their legs, with great violence. Sometimes, the horse, aware of him, wheels round, as though he were on a pivot, lays his ears back, and lets fly both heels into his face, knocking him backwards, as though he were a foot-ball. However, the boars, in the Upper Provinces, are not reckoned fierce, or fighters, in comparison with those of Bengal. I have never heard of the one standing a greater height than thirty-six inches; the other is met with as high as forty-four.

• The bustard is common in these, dry, and barren, regions, and two birds of the same *genus*, the florican, and the bastard florican.

There are, also, three species of a *genus*, very common between Hansi and Dehli, the *Tetrao indicus*, or rock pigeon. They lie in dead grass, and among stones, and

bushes, as partridges, or quails, do, but resemble the pigeon in their gait, while walking, and feeding, and plovers, in their flight, the length of their wings, and the mournful cry they utter, while wheeling about, over the plains, in large flocks.

One afternoon, on my way to Hansi, as I was at a resting-place, by the road-side, I observed a small monkey (*Papio rhesus*), sitting by a pool of water near, looking disconsolate. It was the winter season, and little food was to be had; he was evidently cold, and hungry. I took pity on him, and threw him a handful of corn. Above seventy others, immediately emerged from the bushes near, in which they had been hiding, and surrounded me, to beg for more, or steal it, if they could. I continued throwing them handfuls at a time, that I might have an opportunity of observing their ways of acting. Six scarlet-breeched individuals, the oldest, and most powerful of the whole, stepped forward, and enacted a corn-law for their own benefit, compelling the crowd of smaller ones to keep a respectful distance, and biting any of them severely, on the neck, arm, or finger, who offered to eat a single grain. The only exception was in favour of females, with infants at the breast, who were allowed to eat, in company with the privileged order. I am happy to be able to record this act of gallantry, on the part of the pygmies of the East; and to add, that, from long observation, I am convinced, that, in the point of attention to the fair sex, which is, by some, considered as a great mark of civilization, they are in nowise inferior to any people that ever existed.

The fort of Hansi is a picturesque object, raised

above the plain, to the height of sixty feet, on an artificial mound; the scarped sides of which are its defences. At the time when the Mogul Empire was falling to pieces, and every one, who could obtain a handful of followers, was setting up for himself, Hansi was a stronghold, belonging to an adventurer, named George Thomas, from whom it was wrested by the Frenchman, Perron, at that time commanding the army of the Rajah of Gwalior, one of the Mahratta powers.

The history of this George Thomas is a curious one. He is said to have been originally a common seaman on board a British man-of-war; from thence he took service with different native chiefs, and at last made himself independent. He was in possession of a large tract of country, headed an army, consisting of 20,000 men, with forty pieces of cannon, and is said to have displayed great military talents.

Can it be doubted, that among the large number of men in the ranks of our army and navy, some might be found like G. Thomas, whose talents admirably fitted them for superior situations? The circumstance, too, of their being brought together in the way they are, furnishes ample opportunity for a comparison of their merits, if it were desirable. When aristocratic prejudices were done away with in France, her marshals rose from the ranks of the revolutionary army. In America, at a similar juncture, such statesmen as Franklin came into power. Talent, then, for the public service is to be had cheap enough, if pains were taken to find it.

It fell to my lot, during my stay at Dehli, to witness that extraordinary superstition of the natives, the cast-

ing out devils, and, indeed, without intending it, to be a principal performer on the occasion. Early in the month of November, I observed, that a man, whom I had hired to work in the garden, had absented himself for above a week, and, on inquiring what had become of him, I was told he was very ill. I accordingly sent a servant, with some medicine for him, to the village, but the man returned shortly afterwards, saying, "that he had seen the patient, who would not take the medicine, that a Satan (Seitaun) had seized him, and he must die." Having some notion of the adversary that I had to encounter, I armed myself with a powerful purgative, and set out for the sick man's abode. A relation of his, a creature nearly in a state of nudity, with a club in his hand, accompanied me as guide, and, as we passed a ruined Mahometan tomb, of which there were many in the neighbouring fields, he pointed with his club to it, and told me, in a timid whisper, that "the Seitaun, that had seized his brother had come out of that tomb, exceeding fierce." I then inquired what evidence he had of this opinion of his; he replied, that everybody knew it; that such a one, who had studied the subject, had pronounced it to be so. When I reached the sufferer, he was lying in his hut nearly insensible, and apparently in the agonies of death. The eyes were closed, the breathing difficult, and stertorous, and interrupted by violent eructations, and spasms across the chest. There was a dark brown, and black crust upon the tongue, and as the spasms, and difficulty of breathing recurred, with increased violence, the bystanders exclaimed, "See the spirit (or breath). The spirit seizes and tears him." I made his friends force the

medicine down his throat, and then left him. The next morning I was informed, that the devil had gone out of him, or, in other words, that the fever had ceased, and, in the course of a few days, he recovered.

It appears that violent diseases, such as raging fevers, and epilepsy, are those, which they attribute to the entrance of evil spirits, or devils, into the body. Peculiar varieties of madness are considered in the same light. A friend of mine, who had a servant, at times afflicted with fits of insanity, informed me, that upon these occasions his friends used to call in an old woman, who was reckoned very skilful in exorcism. Her mode of operation was to seize the patient by the hair with one hand, and beat him about the head with a slipper with the other, vociferating all the while—“Return unto the drain from whence you came out.” The meaning of this, being, as she herself stated, that the evil spirit dwelt in a drain near. The end of all the buffeting (for they struggled together until both were exhausted), was, that the patient became much better, and the practitioner, consequently, increased in reputation.

But if their methods of healing appear to us strange, what shall we think of their astrology?

Runjeet Sing, our ally, the aged ruler of the Punjab, was afflicted with a disease, that had long baffled the skill of his physicians.

In this extremity, he applied to the astrologers, who informed him, that his disease was owing to the evil influence of Saturn in the sky, and that his cure was to be effected in this wise:—He must make a silver image of Saturn, of large dimensions, place it in a black car,

drawn by black bullocks, and accompanied by Brahmins, dressed in black. In this way it was to be carried several hundred miles, to a sacred shrine in Hindostan, and laid up there. That as soon as the car had passed the Sutlej (the boundary river), the disease would leave him (Runjeet) and fly somewhere else. Their prediction was fulfilled. Runjeet got well, and Lord William, immediately afterwards, fell ill. "Can any one," said the Hindoos, "doubt the efficacy of astrology?"

The position of the English, in India, has often been remarked as one extraordinary, and unparalleled in history. But they came as deliverers to a conquered people, the Hindoos, who had been suffering for centuries, under the most cruel of tyrannies, that of Mahometans, towards those of a different religion. The new-comers held an even balance between the two, and shielded the persecuted everywhere. They kept faith with every one, so as to astonish the natives, who were accustomed to promise, unhesitatingly, without any intention of performing. This ingratiated them with three great classes—the chiefs, whose rights were respected; the troops, who were paid well, and regularly, whereas, among the native powers, there were perpetual mutinies about arrears unjustly withheld from them; and, lastly, the cultivators, from whom was exacted no more than, by their agreements, they were bound to pay, whereas before, the extortions of the government servants upon them, led to continual skirmishes, in which numbers were killed. Besides, the fidelity of the army was further secured, by enlisting nearly equal numbers of Mahometans, and Hindoos, for

each regiment, and thus rendering impossible any extensive combination. Add to this, that people were allowed to grow rich without being falsely accused of crimes, and their property confiscated ; that there was a tolerable police, and courts of justice, though nearly rendered null by the corruption of native officials, which the carelessness of the presiding civilian, or his ignorance of the language, allowed to exist. All these circumstances give us a powerful claim upon the good-will of the people. And yet, so little are human beings led by reason, so much by sympathy, and antipathy, that the people probably would rather be ruled, and treated ill, by one of themselves, a countryman of their own religion, language, and colour, than treated well by a foreigner, who had nothing in common with them.

In this respect we have lost ground of late years, since the large influx of English women, which took place immediately after the establishment of the funds for widows.

In former times, a white woman was a thing almost unknown in the country ; and, in consequence, the English, generally, formed attachments to natives. The daughters of good families did not disdain such connections, which were not deemed disreputable, according to their notions. With an alliance of this kind, all aversion to a black face ceased, on the part of the imported functionary. Those numberless little offices of conciliation and good-will, that respect for prejudices, which mark the sympathy of the ruler for the ruled, were freely exercised. Nay, more, offerings came, from the house of the great man itself, to the priests, which

had a wonderful effect in softening their opinions on the existing state of things. Now, all this is changed.

Every youth, who is able to maintain a wife, marries. The conjugal pair, become a bundle of English prejudices, and cordially hate the country, the natives, and everything belonging to them. If the man have, by chance, a share of philosophy and reflection, the woman is sure to have none. The "odious blacks," the "nasty heathen wretches," the "filthy creatures," are but shrill echoes of the "black brutes," the "black vermin," of the husband. The children catch up the strain. I have heard one, five years old, call the man who was taking care of him, a "black brute," and a "black rascal." Not that the English, generally, behave with cruelty, but they make no scruple of expressing their anger and contempt by the most opprobrious epithets that the language affords. Those especially, who, while young, are thrown much among the natives, become haughty, overbearing, and demi-Asiatic in their manners.

But a new state of affairs is springing up in Calcutta, where the native mind is becoming ripe for conversion, and is already imbued, to a great extent, with feelings favourable to the sublime doctrines of Christianity, and to the sciences, arts, and letters of Europe. These feelings are growing, year by year, and must, gradually, spread over the country, engendering, with them, an attachment to British supremacy.

There is another circumstance which tends greatly to the strength of the Government, and that is, the sense of its insecurity.

Our empire has lasted only a few years, and, during that period, the successive wars, and the difficulty of

keeping in order a population accustomed to rapine, and anarchy, have necessarily brought into power a number of enterprising, and talented characters. But, should our rule remain undisturbed, for a great length of time, and the country wholly quiescent, then, the desire of all fathers to quarter their idle sons on the public, a desire that is perpetually operating, will probably have made a good appointment in India to be looked to as a sort of hereditary property.

Public business, and the cares of office, will be left to subordinates, and the occupation of life will be amusement. The influx of women is admirably assisting this tendency. "Where is the magistrate?" cried a traveller, who had been assaulted and robbed. "He has gone to the gaieties at ——, and won't be back until the race ball is over, which will be in about three weeks," was his answer.

The sex, too, operate as a most effectual clog upon military movements. When troops are ordered to march, there is usually great difficulty in procuring carriage. The ladies are to be supplied first, and, for this purpose, accommodation is stinted for the men. Stores, ammunition, and necessaries of all kinds, are left behind, that pianos, and cradles, and nursery wardrobes, may be carried.

In times of danger, the officers become alarmed for them, and incapable of directing their whole attention to their troops. A ship, bound for Calcutta, with part of a regiment on board, grounded out of sight of land. The officer, in command of the men, left directly for the shore, in a boat, taking his wife with him, that he might place her in safety. The next day he returned

to look after his troops, and, as it happened, that the weather remained fine all the while, he found most of them alive, though, left to themselves, they had committed great excesses. Had a single man been guilty of an irregularity of the kind, he would have been brought to account, and most probably disgraced: In this case no notice was taken.

Before going to India, I never could understand why Napoleon had discouraged marriage in his army. I can now fully comprehend his policy. The Affghan tragedy is well known.

The victorious enemy, in pursuit of our retreating army, sent to promise the safety of the ladies, if they were delivered up to him. Well, away went the ladies to the old general, half dead with the gout, crying and kneeling, imploring and wheedling, until they extracted from him a promise that their husbands were to remain with them. The order was issued; the husbands remained with their wives, and the troops, deserted by their officers, fell an easy prey to the enemy. Had it not been for that fatal order, the frightful massacre that followed, would probably have never occurred. The military duty, then, is postponed to the conjugal one; and it would be well that Government should take effectual measures to prevent females from accompanying troops on service. Why should soldiers, more than sailors, be allowed to take their females on board of ship? I have cited these latter, because, formerly, females were forbidden to accompany them; but, I see, from the papers, they creep in now-a-days; and, if the peace lasts for some years longer, probably ships of war may be as crowded with sucking children, as Irish

steamers are with little pigs. These are the great faults of a British army :—1st, their luxurious habits; and 2nd, this encumbering their movements with females.

But the prospects of evil are distant. The Government is yet on the whole a good one, as Governments go. It is free to act for the benefit of the community, without being thwarted, and obstructed, by an hereditary, irresponsible, body, who push their own selfish interests to the detriment of the community at large. Were the heads of departments only sent from England, and obliged to select their assistants, and subordinates, from natives, the Government would probably have the most efficient officers, for white men judge of black with great impartiality, and never overrate the amount of salary they ought to receive.

In taking account of the Public Establishments, we observe that all are filled according to the true English model. The inferior functionaries (uncovenanted servants, as they are called), are selected with great care, hardly worked, badly paid, and dismissed for the most trifling fault. As we ascend in the scale, ignorance, and incapacity, become more allowable. But, even the civilians, are obliged to pass an examination in two of the native languages, before they can hold an appointment. Seldom, indeed, is any one of them dismissed, or sent home, unless he be utterly incorrigible; and, for the higher offices, it rather depends upon what a man's name is, than upon what his qualifications are, to be successful. We reach the climax at the top of the tree. The Governor-General, who is to direct the whole, need know nothing. He may never have set foot in the

country, and know nothing of it, its inhabitants, or their language. Were the salary of the officer reduced to one-third, or one-fourth, of its present amount, it is probable that more efficient, hard-working men, would be obtained.

It is not likely, that the state of affairs would be improved by placing the country directly under the crown, instead of under a company. In that case, wealthy and despotic as the Government is, it would become a prey to the needy aristocracy, a regular quality work-house, or Hampton-Court in the East.

And this reminds me of the doings at Simlah, in the Himalaya Mountains, one of the very few places in India devoted to pleasure and luxury. The despotic Tiberius was not a better judge of a pleasant retreat, from the heat of Rome, and the cares of empire, when he chose the charming island of Capri for his residence, than was Lord William when he selected Simlah for his—and, having recommended zeal for the public service to his subordinates—sat himself down to lead a life of enjoyment in the shady bowers of the Himalaya, by way of illustrating his precepts by his example.

“Lady William Bentinck is a lady of rank,” said a review of note, in reply to the observations of M. Jacquemont, the French traveller, meaning thereby to put an end to all discussion respecting her, but it appears to me, that this is the very reason why an inquiry should be made into her merits. If the result of it should prove, that she was superior to the ordinary run of mortals, then are the laws, that have elevated her, only just and reasonable; if the con-

trary, then are those laws absurdities, that ought to be abolished.

I cannot, however, go further than to state, what the common reports of the day ascribed to her, which was, that she was both amiable and charitable, as rich old ladies usually are; and that she distributed to her favourites the appointments in her husband's gift. Being herself of a religious turn of mind, she always chose those of congenial dispositions, provided also, that they were young and handsome, for she had an unconquerable aversion to want of comeliness. True to her principles, she only promoted the pious; and, true to her sex, she never advanced an ugly one.

The same kind of influence was predominant during the residence at Simlah of Lord William's successor, Lord Auckland, a well-meaning, but not over-wise man, who also discovered that, that cool retreat suited him better than the sultry climate of Calcutta, and arrived there in company with two elderly maiden ladies, his sisters. Handsome *aides-de-camps* were here, and there, and everywhere, and if plain people did not know what the duties of *aides-de-camps* were, and why so many of them were paid by the State, they might here learn, that their employment was to follow the ladies, and make themselves generally useful as upper footmen. What swarms of idlers, in mountebank finery, does the shadow of monarchy collect around it! Piious youths were not particularly in request in Lord Auckland's house, but good-looking ones held the same premium as with his predecessor. In the court of Simlah, had Socrates himself appeared,

he would have been considered as marring the brilliant assemblage by his ugly mug ; and Aristides would have stood no chance for a vacant judgeship against Adonis.

Retribution comes at last, slow but sure, as poets, both Greek, and Latin, have sung, and to those, who trace the causes of the Affghan tragedy, some part of it may appear to have been owing to the number of favourites, who were just before thrust into important political appointments, over the heads of experienced officers.

But the main root of the evil was that dogma of the English constitution, that wisdom is hereditary; and that the only requisite for the head of a vast empire, is that he should be called a "Lord." Much cheaper would it be for the country to pension the needy members of the aristocracy, and debar them from entering the public service. The defeats, and disgraces, occasioned by their blunders, are written in every century of our history in letters of blood.

Poor Lord Auckland ! He wished, that Affghanistan should be quiet, and, therefore, obstinately refused to listen to the accounts, which described it as not so.

I was at Dehli, in 1835, when Mr. Fraser, the Government agent there, was assassinated. The whole plot was conducted in a style worthy of the age of chivalry. As when King Henry exclaimed, "Who will rid me of this proud priest ?" four persons of the rank of knight started forth to assassinate an Archbishop,—an errand, which, thanks to the morals of that delectable age, they did not deem unworthy of them,—so when a petty chief, Nawaub of Ferozepore, exclaimed, "Who will rid me of this troublesome dog ?" his devoted friend

and follower, Khurreem Khan, vowed that he would execute his master's business. It is necessary here to explain, that Mr. Fraser, who was a most benevolent man, had provoked the indignation of the Nawaub, and, one or two, other aristocrats of that part of the country, by representing to Government the cruelties they were in the habit of committing on the peasantry, for infractions of their game-laws, and other offences, supposed, or real.

Khurreem Khan forthwith mounted his horse, being well-armed, and proceeded to Dehli, where he put up in his master's house. For three months afterwards he patiently pursued his aim, of putting Mr. Fraser to death, riding up and down, near his house, every day in the hope of meeting him.

At last, as the unfortunate gentleman was, one evening, at dusk, returning from his ride, a horseman, muffled up in a cloak, approached him from a cross road, gradually edged up to him, drew a carbine from under his cloak, and fired. The victim fell dead from his horse, and the murderer galloped away.

A long train of circumstantial evidence threw suspicion upon the perpetrator, and his employer, which was confirmed by the confession of an accomplice, a Hindoo, to whom had been assigned, the task of despatching the victim with a dagger, if he had survived the shot. He was in ambush near, and witnessed the commission of the deed; but, afterwards, learning that his employers, upon the principle, that dead men tell no tales, had determined to make away with him, fled, and gave himself up to justice. The chief himself, when he was sent for by the magistrate, came to the city gate, at the

head of four hundred horse. He was a handsome, and gay, cavalier, gorgeously dressed, and rode a showy steed, covered with splendid trappings. Alas, for our unromantic age! Power had gone from his race, and creed, to strangers, who felt no sympathy with him, no wish to screen him. Justice, for once, had its way, and he was hung.

The expedition into Affghanistan was not without its good effects, though it caused, at the time, a ruinous expenditure to Government, and consequences, even worse, from the impolitic measure, that followed it, viz. the protracted occupation, by our troops, of that sterile, unprofitable country.

For some three or four years before it happened, strangers, in the garb of travelling merchants, and so forth, supposed to be Russian emissaries, had been observed passing through divers districts. Whether this character was ever actually proved against any of them, was not known; but it was certain, that the effects observable upon the native mind, wherever they had appeared, were just what might have been expected, had the supposition been correct.

At Dehli, where I then was, it was the constant exclamation, that "the Russians were coming to turn the English out,"—a prophecy, which could not be regarded as unlikely to work out its own completion, in a place, where those to be turned out were not a two-hundredth part of the whole population. The lively imaginations of Asia did not rest within the dull limits of probability. They had always looked, with terror, to Affghanistan, on their north-western frontier, from whence successive hordes of their invaders had issued,

and the natives of which, they were assured, by constant intercourse, were a more powerful, and warlike, race than themselves. Many informed me, that the human race became larger, and more ferocious, the farther one travelled, in that direction ; that the Russians, the most distant, were of the stature of giants, and utterly beyond the power of ordinary mortals to cope with. The Mahometans said they were coming, to restore the empire of the Great Mogul to its ancient splendour ; and, on the contrary, the Hindoos asserted, that it was to benefit their faith. The effect of these opinions, upon ignorant masses, would have been, to keep them in a constant state of agitation, which would have found a vent in disturbances. At present, the fears from the north-west have vanished, and the Affghan is no longer a bugbear.

Sometimes, after heavy rain has fallen here, and the atmosphere is unusually clear, a low range of hills is to be discerned, from Dehli, in a northerly, and north-easterly direction, about the time when day begins to dawn. Their sharp, and rugged, outlines are, at that time, as well defined, as though they were only ten miles distant ; but, as the sun rises, they become fainter, and fainter, and gradually fade away.

Yet there are no hills to be found, in that direction, for more than 130 miles, and the nearest points of the Snowy Range (to the jagged peaks of which, the outlines correspond) are not less than 150 miles off.

Passing in the direction of these mountains, we first come to Seharunpore, one of the pleasantest spots in Upper India. The climate is moist, owing to its proximity to the hills, and, in consequence, the country

around is well-wooded, and tolerably verdant. There is a botanic garden here, belonging to Government, and some private museums, in which may be seen the fossil bones, discovered in the outer range of the Himalaya, called the Sewalik.

Dr. Royle has stated the temperature of Sehagunpore at 73° 50', a difference from that of Dehli (74° 63') of 1° 13'. Of this, we may reckon, for the difference in height (200 feet), about .80, and for that of latitude (1° 20'), .33.

Journeying hence, in a north-east direction, towards the Keree Pass, as it is called, we soon get beyond the limits of cultivation, and the road lies through a forest, for fifteen or twenty miles, to the foot of the low hills, which we see before us. This forest abounds with various kinds of wild animals, of every size and description, from the elephant to the hare.

The lower, or Sewalik, range, which we next enter by the bed of a torrent, is composed of those tertiary strata of marl, sand, and soft limestone, which are well known from the discoveries in them of the remains of fossil mammalia. However, they are much richer in fossils on the western side of the Jumna, than on this. They reminded me, very much, in their broken outlines, their rugged, and precipitous, character, of the tertiary beds of the Apenines, which we pass over in going from Bologna to Florence. But the vegetation here is much thicker, and strictly tropical in its appearance, the distinguishing feature of it, being the beautiful and gigantic creepers, which are altogether wanting in northern forests.

Through the pass, which we ascend, for seven or

eight miles, we reach the crest, and look over a beautiful valley, near twenty miles broad, called the Dhoon, in the middle of which is situated a town named Dehra, 2380 feet above the sea; the valley itself is verdant, and well watered, by springs from the mountains, the dark precipices of which, shut out all further prospect to the north. The annual temperature of Dehra, as taken at the Surveyor-General's office there, from the beginning of November, 1835, to the end of October, 1836, was  $70^{\circ}41'$ , while that of Dehli, for the same period, was only  $2^{\circ}57'$  more. The difference in height (1600 feet) would correspond to a diminution of about  $6^{\circ}4'$  temperature, besides which, there is an increase of about  $1^{\circ}30'$  of latitude. Altogether, we might expect the difference to be nearly  $7^{\circ}$  instead of  $2^{\circ}57'$ . This great warmth of Dehra is, probably, owing to its situation, at the foot of a lofty range of mountains, which screen it from the north and east, while it is open to the south-west.

In ascending the mountains, the first point that strikes us, is, that we have arrived among a different race of men. The people we see passing by are the mountaineers (or paharrees), much fairer than the people of the plains, short, but well made, and active. Born, and bred, in a country, where there are no roads, which is so broken, and precipitous, that none but climbing animals can exist in it, the great occupation of life, with them, appears to be the carrying heavy loads up hill, an employment fitted, above all others, for strengthening, and developing the human frame. They are scarcely darker, in complexion, than the natives of southern Europe, which circumstance would lead us to believe

that heat, rather than light, was efficacious in darkening the human skin, for the rays of the sun are nearly the same, in both mountains, and plains. But in the latter situation, the classes, who are never exposed to the direct rays, as the chiefs and their families, are much fairer than those, who labour out of doors. The effect then would appear to be produced by the action of light and heat conjointly.

Ascending from Dehra to Mussoori, we pass over various strata of slate, with occasional layers of sandstone, all dipping to the north-east, conformably to the tertiary beds of the lower hills, which would, according to the theory of M. Elie de Beaumont, determine the epoch of elevation. But I am unable to assign it to any particular "système," which he has described. The only one that resembles it, in the direction, or range of the strata, is that, which he terms, the "Pyreneo-Apennin," which ranges from E.  $18^{\circ}$  S. to W.  $18^{\circ}$  N., whereas this is more nearly from E.  $45^{\circ}$  S. to W.  $45^{\circ}$  N. The elevation of the one, he mentions, took place between the deposition of the chalk, and that of the tertiary beds, whereas the one in question took place after the deposition of tertiary beds, containing remains of the latest extinct mammalia, and fresh-water shells.

Towards the upper part of the ascent, a dark blue, and black limestone, similar in mineralogical characters to the mountain-limestone of England, predominates, and this again is capped by quartzy sandstone, or quartz-rock, much resembling the rock at Dehli. The vegetation gradually changes, and in the upper regions we are entirely among forests of rhododendron, and oak, not like the common oak of England, but an evergreen.

The rhododendrons in spring are covered with large scarlet flowers of the greatest beauty, and the voice of the cuckoo is heard among them, a sound which goes to the heart of many a weary exile. Mussoori and Landour, for, lying adjacent, they are usually considered as one place, as London, and Westminster are but one, present an extraordinary appearance, being a number of scattered villas, or cottages, placed upon the peaks or ridges of rugged hills, and extending along the range from eight to ten miles.

One would have thought, that the aristocratic prejudices of the English would have been softened at this distance from home, but, notwithstanding, they sometimes break out with an inveteracy, that reminds one of the etiquette of German, or Spanish, courts. An unfortunate man had built an hotel here on speculation, and one of the first persons, who put up at it, happened to be a merchant. The society was in arms, and the proprietor was informed that if he admitted any other than members of the "services," his house would be what is called in the South Sea Islands "tabooed."

The scenery of the Himalaya, compared with that of the mountainous parts of Europe, is, in many respects, unrivalled, especially in its heights, its forests, and its rivers. The valleys are much deeper; they are also much narrower than in Switzerland, there being, in general, no more than a watercourse at the bottom of them. There is an absence of the works of man, that gives a wilder, and ruder, aspect to the solitude. Perhaps the parts most comparable to it are the passes of the Alps, on the southern, or Piedmont side; yet, there you

always meet with a good road, a mark of human art, and industry; here, if you pause, after climbing over rocks, and through bushes, your eye sometimes lights on an independent bear, and family, promenading, as if the country you had come to, belonged to his race, and not to yours. The forests, too, of Switzerland are insignificant, her pines are mere brush-wood, compared with the vast extent, and enormous growth of the firs of the Himalaya. Individual trees of the Deodar (a cedar resembling that of Lebanon), are commonly found with a girth near the base of more than twenty feet, and a height of above 200. There are other kinds, of which the height is fully as great, and the girth somewhat less. The rivers are on the same gigantic scale. Imagine a body of water, as large as the Rhone, between Lyons and Geneva, boiling, and leaping over rocks, like a mountain brook, and that during a course of many miles.

Yet large as the rivers are, the Ganges, and Sutlej especially, they are lost in the magnitude of the scenery, and there are but few positions, in which we are able to appreciate them. If the perfection of mountain scenery may be said to consist in a good combination of rock, wood, and water, there is a deficiency of this last element in the Himalaya. We have nothing to compensate for the long fiords on the coast of Norway; nothing to remind us of the beautiful blue lakes, and glaciers, of Switzerland.

It is difficult to say why there is such a want of these latter. Not but that there are in the Himalaya many appearances to which the term glacier may be given, but those large icy rivers, which in Switzerland extend

below the limit of fir forest, are not to be found here. One cause of this may be, that the summer in Switzerland is a dry season, and that the dissolving of the lower regions of the glacier goes on much more slowly, in consequence of the cold produced by evaporation, whereas, in the Himalaya, there is in summer-time, a perpetual excess of moisture, and, consequently, no evaporation. In confirmation of this idea, I may observe, that ice, in the dry season, will dissolve more slowly in a mean daily heat of  $97^{\circ}$ , than it will, in the rains, at a mean daily heat of  $84^{\circ}$ .

Travelling, in such a country as this, is not quite so easy as in Europe. There is no choice between posting, and the diligence. You may manage to take a pony, or mule, in the more accessible parts, four, or five, days' journey; after that, there is no mode of conveyance, beyond the very simple one, which the bounty of nature has provided, namely, your own pair of legs; to these, in cases of difficulty, you may add your hands, learning, not as an abstract truth, but from dire necessity, that man is a climbing animal. Everything necessary for your journey, except flour and milk, must be carried with you, upon men's shoulders. There must be a tent to screen you from the sky, cooking utensils, dried provisions, and so forth. When all is ready, you start with your party at daybreak, walk, or rather clamber, through forests, and over rocks until the afternoon, when you take advantage of meeting with a small patch of cultivation, and cluster of huts, denominated a village, to pitch your tent and pass the night. The lower regions are clothed with deep forests, even to the tops of the ridges, but, as we advance towards the sources of the

rivers, the firs cease, in the upper parts, and are succeeded by a large species of birch, and dwarf rhododendron. Several kinds of pheasants, haunt the forests at different elevations, of which, the most numerous, and beautiful, is the moonal (*Lophophorus Impeyanus*), the male being of as bright a blue colour, as a king-fishér, on the whole of the upper side, except the tail. This, as well as the other species, is well known in Europe. I once made an expedition through these mountains, from Mussoori to the frontier of Ladak, a distance of thirty days' march. As it was early in the year, to avoid having to cross the lofty Börenda Pass, which would have been dangerous at that season, I bent to the west, where the hills are lower, and descended into the valley of the Sutlej, near the town of Rampore, the residence of a Rajah, and the largest place in the mountains, containing about 200 houses. Advancing up the course of the river, I soon found, that I was getting among a different race of men. Tartar features became predominant, and on the road we met strange creatures in Chinese dresses, and with long pig-tails. Sometimes, as we came upon them at their meals, it was curious to observe a dirty hand thrust into a dirty bag, and extracting therefrom sundry dried leaves and small pieces of stick. This is a coarse kind of tea, which is pressed into lumps about the size, and shape, of bricks.

Every cluster of huts in the Himalaya has a wooden temple, proportionate to its wealth (or rather poverty), and its population. A present Deity is supposed to reside in each of these, who gives oracular responses to those who consult him, that is to say, provided they bring offerings. He extends his protection to all his

vetaries, and interferes in the minutest concerns of domestic life. He even bargains with mortals. It is a custom among the shooters, when they have killed a deer, to hang up the horns in the temple, and, when I expressed a wish to obtain any of these, I was told that the priest would ask the Deity. He then entered the temple alone, and, having remained there some time, came out, and said that the Deity had consented to my having the horns, provided I made an offering of one rupee.

Often, within the temple, there is nothing but a raised platform, or altar, sometimes a block of stone uncut, or rudely carved. Many have informed me, that they have heard the Deity answer them. Man in this state is, as simple, and credulous, as a child five years old.

At Rampore the heat is great, and the vegetation nearly the same as in the Dhoon, but, above this, the ascent is rapid. Beyond Nashar, on the fourth day's march, we crossed the river, to the right bank, at a (julah) or wooden bridge, forty-six yards over. It was in April, that I arrived here, when the snows were melting, and the enormous volume of water, that descended, and the grinding sounds produced by the masses of rock, which it carried slowly on, were astonishing.

I am disposed from this to believe, that the furrows which are, in Europe, attributed to the exclusive action of glaciers, may, in some instances, be the marks of rocks, borne along by heavy floods. Many circumstances render it probable, that the ancient climate was much moister than the present, and, as a consequence of this, the floods must have been much heavier.

From Wangto, the valley becomes extremely narrow

and rugged, until we reached Chini, one of the sweetest spots in the world, at that time, covered with the blossoms of apricot-trees in full flower, and surrounded by snowy mountains of the sublimest aspect. Its vineyards, too, are extensive, the vines being trained on cross posts. The quantity of raisins made here, and for some miles lower down, during the summer, is considerable, a proof of the remarkable change of climate between this (the northern) and the southern side of the first snowy range.

Here, in the months of August, and September, scarcely a shower falls, so that the grapes are hung to dry in the open air. There (on the side next the plains) the whole country is deluged with continual rains. We may conclude from this, that the phenomenon, which we call the rainy season, is confined altogether to the lower regions of the atmosphere, since it is totally stopped by a range of mountains, from 15,000 to 20,000 feet in height. That the showers, which fall in spring, come from the higher regions, may be inferred from the circumstance, that hail has been known to fall in the plains, even as late as the month of June.

Beyond Chini, vegetation gradually ceases; the firs become stunted and few, grass does not grow, and a prickly herb, called the Tartarian furze, affords the principal food to the flocks of goats and sheep.

We reached Seenam, a beautiful village, after having traversed above fourteen miles of waste, with only one green spot in it. The rest was a desert, gray with precipices, and rubbish of slate, as far as the eye could reach. Never, but in Lapland, have I witnessed such a scene of desolation. This slate, in its varieties of

clay-slate, talc-slate, and mica-slate, predominates all the way from Chini, being cut by enormous dykes of granite, which rock appears to form the tops of the highest snowy mountains, not only in this part, but towards the sources of the Jumna and Ganges. This granite is white, large-grained, and contains no horn-blende, but much black tourmaline imbedded, which distinguishes it from the sienitic granite, that is met with between Benares and Calcutta. An opinion has been expressed, that the principal chains of mountains, on the globe, have not been produced by elevation, but by the shrinking of the general crust, owing to diminution of temperature, which left behind the ends of the strata; but all the appearances I have met with in the Himalaya, countenance the idea of "elevation."

From Seenam, where the snow was yet lying in heaps, we had to cross the Hungrung Pass, nearly 15,000 feet feet in height. I set out on the morning of the 1st of May, and, after traversing some ravines, wet with melting snow, where the only inhabitant was the snow pheasant, at that time just pairing, came upon a beaten, and hard track, which appeared to have been constantly in use by the villagers. The ascent was not difficult, and, having reached the summit, I saw before me a plain, white with snow, sloping gradually downwards, for more than a mile. It clouded over, about this time, and came on to snow, but I pursued my way downwards, without difficulty, and in about two hours reached the village of Hango, situated more than 11,000 feet above the sea. The Tartar-looking inhabitants of this village permitted me to take refuge in their temple from the storm, and lighted a fire for me

in it. What a different creation from the one I had lately left! Here were a people reminding me of the Laplanders, not only in their figures, but in their dress. For, their garments were cut in a similar fashion, although they made no use of the reindeer skin. They were shod in the same way, with a kind of half-boot, roomy enough to admit a quantity of hay, between the inner surface, and the sole; which keeps the foot warm while in contact with the snow. Many also wore sheep-skin dresses, with the wool inwards.

The snow began to fall thickly, and, except one or two, who were immediately behind me on the way, none of my party had come in. I began to be alarmed, lest they should have lost their way, and sent three or four persons up the mountain, to look for them. These messengers returned about eight o'clock at night, and said, they had found them, huddled together, like a flock of sheep, on the top of the mountain, and they had refused to stir. I now hired a large party of villagers, and sent them up the mountain, with orders to bring the whole set, and their burdens, down, whether they would, or no. It was near midnight, when these set out, and near noon of the next day, when they arrived, bringing with them, the lost carriers, and their burdens; and thankful was I to see them alive. During the whole time, it was overcast, and snowing; had it cleared up during the night, and turned frosty, many would have lost their limbs, if not their lives. I was astonished to find, that all those, who had executed my errand, on a snowy night, were women. What we have been accustomed to consider a law of nature, with regard to the sexes, is here reversed. The females

are robust, and hardy ; they do all the work out of doors ; the men, pale, and weak, sit at home, spin, knit, and weave.

The temple, in which I slept, upon a little straw, was a wooden chamber, containing two statues, also of wood, a male, and female, of the natural size, and in a position by no means decent. The female, from a small tortoise in her hand, and the occupation she was engaged in, I judged to be derived from the Grecian Venus ; the male, though in the interesting situation of Mars, as described by Homer, when the iron net was thrown round him, had not, as far as I could observe, any distinguishing attribute.

The common animal used here, for agricultural purposes, is the yak, or Tartarian bull ; but the tails, being of value, as commercial articles, they are usually cut off. The use of them is, as "chowries," or instruments to whisk off flies from the horses of chiefs, in the plains, for which purpose they are carried, fastened on sticks, by the syces, or grooms. The yak is a sullen animal, and can only be mastered by means of a ring run through the nostrils.

I was detained, by the weather, two days in this strange temple, the sides of which were covered with uncouth pictures of griffins, and dragons, more in the Chinese, than the Hindoo fashion. The building had no floor, nor chimney, but a hole in the roof, to let out the smoke.

On the third morning, I set out for Leo, over a barren country, on which patches of snow were lying. The whole was much more level than what I had previously passed through ; but other mountains, many

miles distant, to the north, and north-east, appeared, to be higher than any I had yet met with. The course of the Sutlej, through this dreary waste, which was not enlivened by a single tree, was like a black chasm, or drain. We descended from 1500 to 2000 feet to Leo, by the side of the river, and, on the next day, reached Chango, the last village on the frontier. The principal inhabitants of these desolate tracts are the Bhurral, or wild sheep, and the Himalayan ibex, a variety larger than the Alpine one; besides which, there is the snow pheasant, and the Chicore, or red-legged partridge, common.

I set out, on my return, the morning after, while the cliffs, on every side, were hung with icicles, and reached Leo without difficulty. At Hango, we were again detained, by a heavy fall of snow, but crossed the pass after it, having witnessed the descent of several huge avalanches, and, indeed, run some risk of being crushed by them.

Some days after, when we drew near to Rampore, on our way homewards, we counted above 4000 goats, and sheep, returning laden from the fair. Altogether, there must have been 6000; and there are three of these fairs in the course of the year, therefore, the whole, that come down annually, may be estimated at 18,000. They carry about thirty pounds each, and bring borax, common salt, coarse tea, and Chinese silks, which they exchange for tobacco, opium, rice, and other grain, iron, or cutlery, lead, and cotton goods.

I need hardly say, that the whole of these hill-people are in a state of Cimmerian ignorance. Indeed, everywhere that I know of, except in Calcutta, the progress of education has been small: At Dehli, there was a

college, but the salaries of all the masters, except the head, were so low, that no competent persons could be found to undertake the duties. And wretched as the pittances were, those with whom the appointments lay, seemed rather to consider them as small pieces of patronage, with which to gratify some broken-down friend, or acquaintance, than public trusts. And yet, it must be acknowledged, that the intentions of Government have been, as far as they went, sincere. It has really been an object to enlighten the people. Among the books sent up for the library of the Dehli College, I noticed the works of Bentham. When shall we find the home Government promulgating such a doctrine as, "The greatest happiness of the greatest number"?

Snow began to fall, at Mussoori towards the end of November. From this time, all through the winter, ripe acorns remained on the trees, and in consequence, the forests were frequented by numerous bears, who might be seen day after day, employed in gathering the fruits that Nature had provided for them. At this time the females are usually accompanied by one or two cubs, towards which they exhibit great tenderness. I have often observed them playing and fondling together. They are, in some measure, migratory in their habits, as most other animals, that inhabit these mountains, are. As spring advances, and vegetation bursts forth, in the upper regions, the graminivorous, and insectivorous tribes flock towards them, followed by the carnivora. When summer is over, and the night frosts, and snow storms begin, the tide of animal life, that had risen so high, ebbs, and the myriads wend their way to a more genial clime.

Late in the autumn, I left these beautiful mountains, the scenery of which I prefer even to that of Switzerland, and, after a journey to Calcutta, down the valley of the Ganges, embarked for England.

The observation of this patient and ill-used people, suggests to us one truth, namely, that man, far from being refractory and rebellious, as it is the constant endeavour of those in power to represent him, has been throughout his history too docile, and confiding, a creature, and has suffered himself to be led away by orators, and quacks, of all kinds, who have worked upon his good feelings to serve their own selfish purposes. Second only to force, or the right of the strongest, has been fraud, as the foundation of government.

Hindostan also affords us an admirable criterion, for comparing past ages with the present, and when we see the modern European, side by side, with man, as he was in the days of the Pharaohs, we cannot doubt, that he has progressed towards perfection, and become a more rational animal. This good effect he has obtained from the study of the inductive philosophy, which has taught him to sift every proposition with the utmost severity before accepting it. And thence, likewise, has he become more moral, for he cannot, so easily as before, justify to himself wrong, by sophistry.

\* Yet, perhaps, we should go too far, in assuming with M. De Tocqueville, and others, that the future destinies of the race may be calculated. It is, true, the present age has been fertile in political revolutions, as that imme-

diately succeeding the invention of printing was in religious ones. But the Church of Rome has hitherto arrested the progress of the Reformation, and there is no saying that our masters may not be equally fortunate in the struggle with their serfs. If they have lost ground by the invention of the press, they have gained by the perfection of military tactics. As long as the soldiery will obey them, they may laugh to scorn the hatred of a people. Is it not also probable, that the effect of long civilization may be to tame down, and, as it were, emasculate the race? The ancients thought so, and the same idea must strike any one, who has looked upon the population of modern Italy, remembering what struggles their ancestors have gone through, and what those ancestors were. Imagination paints them, more like some rude tribe of swordsmen of the present day, than their own polished, and ingenious, descendants. If we turn to that country (the United States), which has given such an example to our age, and ask how it was, that she achieved her freedom, shall we say, that her inhabitants were more civilized than the rest of mankind, and that they had more wrongs to complain of; or, that with stout hearts they had rifles in their hands, and, from their habits of life, were well instructed in the use of them? But for this last circumstance, we still might have witnessed there the usual colonial phenomena. If opinion sometimes reacts upon force, it oftener happens, that force directs opinion. What would be the state of public opinion in Europe, if standing armies were put an end to? The same probably as in America.

We are told, in mechanics, that when two, or more,

forces are given in quantity and direction, then also the direction of the resultant, or compound, may be calculated. Our age, and the ones succeeding it, have to behold the effect of the propensities natural to man, as determined by history, acted on by a new element, the printing-press, the future power of which is as much unknown, as that of the steam-engine was a century ago. And, although we cannot deny, that this element, may, and will, work wonders, yet, when we see the multitude flocking after the chariot-wheels of princes, as Hindoos after the car of their idol, we cannot help conjecturing, that man has been made by nature for a state of political and social debasement.

Will he ever arrive at such a philosophical state, that public services will be alone the title to public respect? However it may turn out, they are decidedly in the wrong, who think, that religion will ever again become the all-powerful instrument it has been, for keeping the people in bondage. Men may preserve the hope of a future life, but that alone is too vague, and distant, to exercise an active influence on their conduct. They have ceased to see in the storm the anger of heaven. They think not, in the time of the earthquake, and lightning, that divine vengeance is pursuing the guilty. No. Their thoughts wander to explosions of subterranean gas—to electricity, positive, and negative—and to the unalterable laws of nature. Were it good that such knowledge should be withheld from them, then was the Pope right in persecuting Galileo, but in our days, for good, or for evil, it is a fact accomplished. The priest is no longer the magician, or enchanter, whose

prayers, and incantations can arrest the course of the elements, and

“Wield the god an engine on his foe.”

The engineer, and the chemist, have supplanted him.

But, if the principle of blind veneration has become less efficacious, that of brute, military, force has grown more powerful. The third principle of government, that of really doing justice to all, by giving every one equal privileges, and not only acknowledging brotherly love, or fraternity, but acting upon it, is yet far distant. Against it are arrayed all the bad passions of mankind: the selfishness, and pride, of the ruling class, the arms of soldiers, the subtlety, and loquacity, of lawyers; but it has progressed, and will probably progress further.

At present, the question most agitated among those who take an interest in Indian affairs, is, whether the country is to remain under the East India Company, or to be transferred to the Crown. Much fault as may be found with the government of the former, I believe it to be infinitely preferable to what that of the latter would be. The functionaries are now principally taken from the middling class of England, and possess, in a great degree, the characteristics of that class, viz. sound common sense, and discretion, honesty, and conscientiousness. If their patronage is not always distributed, as though they considered it a solemn trust reposed in them, and that they were bound to select the most deserving, yet they have, generally, some regard to the fitness of the individual selected. Their heads are comparatively free from the rubbish of the heralds, and they consequently think little of what a

man's name is, and whether his forefathers were distinguished some hundreds of years ago.

To those who observe the manner, in which Crown patronage is bestowed, it would appear, that the possessors consider it their private property, quite as much as the choice of a personal servant.

It is said there was once a Lord Lieutenant of Ireland, who made a knight of the landlord of a public-house with whom he had been drinking ; but it is not probable that India would long endure the freaks of functionaries thus selected. We must remember, too, that appointments in the colonies are usually considered the reward of electioneering services ; and, however much the minister in England might be convinced of the merits of the man, who had procured the return of his candidate for the rotten borough of Eatanswill, it is not probable, that the third party concerned, viz. the black population to be governed, would hail with equal admiration the advent of what they considered a strange ignoramus among them. The catastrophe at Caubul is a warning of what might happen, should a number of silly heads get together in council. There is one other conclusive reason why the country should not be placed under the Crown, viz. that the functionaries would then have the English Treasury to draw upon. They would then no longer have an interest in making both ends meet at the end of the year, and (take what precautions you please) there would be a superfluous expense to be saddled upon the English people.

The present Government is the most tolerable that could be devised, if the country is to be ruled by

strangers. But it is rapidly deteriorating. The hardy adventurers, that spring up to power, pass away, and their descendants usually find a distinguished name, an admirable passport to the ease, and indolence, of a well-paid office. Year after year, the avenues to employment become more and more closed to all but family influence.

There is but one remedy for this, and that is, to bring forward the natives themselves to situations of trust, and emolument. The experiment of educating them, as far as it has gone, has succeeded admirably; and the youth brought up at the Hindoo College, Calcutta, are superior in talents, and industry, and sound education, to the young writers, their future rulers. If there be such a thing as good government upon earth, it is self-government, and that alone. No one people, no one class, are fit to rule another. Observe the doings of man in power throughout the world, and see if he be not always the same—the same selfish, haughty, creature, looking first to his own interests, next to that of his class, or order, and, lastly, to that of the people entrusted to his care; unless, indeed, he be ~~only~~ an agent; and they can visit him with dismissal.

The rule of conquerors, strangers, and white men, over natives, blacks, and heathen, cannot but be a bad one, make what regulations you please.

LONDON, 142, STRAND,  
February 1st, 1853.

A LIST  
OF  
MR. CHAPMAN'S PUBLICATIONS.

*N.B.—Persons remitting the amount of the advertised prices of works at 3s. and upwards, will receive them in any part of the kingdom, POSTAGE FREE.*

\* \* Post-office Orders should be payable at the Strand Office.

Theology and Biblical Criticism.

**A Brief Exposition of the Gospel of St. MATTHEW** By the Rev. R. E. B. MACLELLAN. 12mo, cloth, 3s. P. 6d.\*

**Popular Theology tested by Modern Science.** In a Series of Letters to a Friend. By a Well-wisher to Society. 16mo, cloth, 1s. P. 6d.

**A Review of Trinitarianism,** chiefly as it appears in the Writings of Pearson, Ball, Waterland, Sherlock, Howe, Newman, Coleridge, Wallis, Wardlaw, &c. By JOHN BARLING. Post 8vo, cloth, 5s. P. 6d.

\* The letter P. after the price of each work, throughout this Catalogue, is intended to signify POSTAGE; the cost of transmitting the Books by post being, in nearly all cases, indicated.

**Popular Christianity: its Transition State and probable Development.** By F. J. FOXTON, A.B., formerly of Pembroke College, Oxford, and Perpetual Curate of Stoke Prior and Docklow, Herefordshire. Post 8vo, cloth. Original price, 6s.; reduced to 5s. P. 6d.

"Few writers are bolder, but his manner is singularly considerate towards the very opinions that he combats—his language singularly calm and measured. He is evidently a man who has no purpose sincerely at heart, and indulges in writing for effect. But what most distinguishes him from many with whom he may be compared is, the poinsettiveness of his doctrine. A prototype for his volume may be found in that of the American, Theodore Parker—the 'Discourse of Religion.' There is a great coincidence in the train of ideas. Parker is more copious and eloquent, but Foxton is far more explicit, definite, and comprehensible in his meaning"—*Spectator*

"He has a penetration into the spiritual desires and wants of the age possible only to one who partakes of them, and he has uttered the most prophetic fact of our religious condition, with a force of conviction which itself gives confidence, that the

fact is as he sees it. His book appears to us to contain many just and profound views of the religious character of the present age, and its indications of progress. He often touches a deep and fruitful truth with a power and fulness that leave nothing to be desired"—*Prospective Review*, Nov. 1849

"It contains many passages that show a lively appreciation of the moral beauty of Christianity,—written with considerable power"—*Inquirer*

"... with earnestness and eloquence."

"We must refer our readers to the work itself, which is most ably written, and evinces a spirit at once earnest, enlightened and liberal. In a small compass he presents a most lucid exposition of views, many of them original, and supported by arguments which cannot fail to create a deep sensation in the religious world"—*Observer*

THE SECOND EDITION OF  
**Hebrew Records; an Historical Enquiry concerning**  
the Age, Authorship, and Authenticity of the Old Testament By  
the Rev. Dr. GILES. Post 8vo, cloth, 10s 6d

**The Creed of Christendom: Its Foundations and Superstructure** By W. RATHBONE GREG. 8vo, cloth, 10s P. 1s.

"Will rank high with those critical and erudite works which have of late cleared up so many obscure matters in the history of religion, corrected so many false theories, dispelled so many errors, and done so much to bring into harmony, science, and religion, the voice of Nature, and the voice of God"—*Economist*

"In a calm, dispassionate manner, and in a style peculiarly elegant, and, at the same time, argumentative, the momentous questions of revelation, Christianity, and a future state are discussed. There is no dogmatism, no assertion, no arriving with an undue haste at irrelevant conclusions in its pages, but there are to be found all the evidences of profound study, scholarship, much reading, more thinking, and certainly there is every indication of sincerity and truth. It will arouse a spirit of inquiry where that is dormant, and will take its place among those suggestive and

intelligent works which are now becoming the moral alphabets of a new generation"—*Weekly Dispatch*

"He appears to us to have executed his task with thorough honesty of purpose, and in a spirit essentially reverential—in a style clear, animated and often eloquent, and, for one who disclaims the possession of learning, with no small amount of critical knowledge and philosophic endowment"—*Prospective Review*

"No candid reader of the 'Creed of Christendom' can close the book without the secret acknowledgment that it is a model of honest investigation and clear exposition, that it is conceived in the true spirit of serious and faithful research, and that whatever the author wants of being an ecclesiastical Christian, is plainly not essential to the noble guidance of life, and the devout earnestness of the affections"—*Westminster Review*

**Sermons of Consolation.** By F. W. P. GREENWOOD,

D.D., Boston, U.S. Third Edition, Post 8vo, cloth, 3s. P. 6d.

"This is a really delightful volume, will meet with a grateful reception from all who seek instruction on the topics purifying and elevating influences in all our families."—*Infraire.*

"This beautiful volume we are sure will be most interesting to a thoughtful mind. There are twenty-seven sermons in the volume."—*Christian Examiner.* \*

**An Inquiry concerning the Origin of Christianity.** By CHARLES C. HENNELL. Second Edition, 8vo, cloth 12s. P. 1s.**The Religion of the Heart.** A Ritual and Book of Exercises, for the Use of such piously-disposed Persons as are not of any visible Church. By LEIGH HUNT. Fcap. 8vo.

[In the Press.]

**The Decay of Traditional Faith, and Re-establishment of Faith upon Philosophy.** Two Lectures by H. IERSON, M.A. Post 8vo, paper cover, 1s. P. 6d.**Rational Faith.** Three Lectures by H. IERSON, M.A. Post 8vo, paper cover, 1s. P. 6d.**An Introduction to the Religion of Nature.** Being the two preceding together. Paper cover, 2s. P. 6d.**Religion and Education, in relation to the People.** By JOHN ALFRED LANGFORD, Author of "Religious Scepticism," "The Drama of Life," &c. Fcap. 8vo, cloth, 2s. P. 6d.

"It is a work singularly adapted by its precision of thought, aptness of illustration, and gentleness of tone, to promote the purpose which its author has aimed at."—*Westminster Review.*

**Religious Scepticism and Infidelity; Their History, Cause, and Mission.** By J. A. LANGFORD. Post 8vo, cloth. Original price, 5s.; reduced to 2s. 6d. P. 6d.**Miscellanies.** By JAMES MARTINEAU. Post 8vo, cloth, 9s. P. 1s.

CONTENTS.—The Life, Character, and Works of Dr. Priestley; the Life and Correspondence of Thomas Arnold, D.D.; Church and State; Theodore Parker's Discourse of Religion; Phases of Faith; the Church of England; and the Battle of the Churches.

**Lectures.** Forming part of a Series Preached in Answer to a Course of Lectures against Unitarianism by Thirteen Clergymen of the Church of England. By JAMES MARTINEAU. 8vo, cloth, 7s 6d. P. 1s

**Endeavours after the Christian Life.** Dis- courses by JAMES MARTINEAU. FIRST AND SECOND SERIES. 12mo, cloth, 7s 6d. each. P. 6d. each volume.

"Heartily do we welcome a second volume of 'Endeavours after the Christian Life,' because when all that suits not our taste is omitted, we have still left more to instruct, interest, improve, and elevate, than in almost any other volume with which we are acquainted. Whatever may be its defects, we regard it as one of the most precious gifts to the religious world in modern times" — *Inquirer*

"Mr. Martineau is known, much beyond the limits of his own denomination, as a man of great gifts and accomplishments and his publications have been all marked by subtle and vigorous thought, much beauty of imagination and certain charms of composition, which are sure to find admirers. There is a delicacy and ethereality of ethical sentiment in these discourses which must command them, and we may safely say that many of the

orthodox in all departments might receive from them intellectual stimulus, moral polish, and in some moods religious edification" — *Nonconformist*

"One of the most interesting, attractive, and most valuable series of essays which the literature of Christianity has received from priest or layman for many a year

"Volumes that have in them both intellect and true eloquence, and which satisfy the understanding while they please the taste and improve the heart

"When we say that these *Discourses* are eminently *practical*, we mean that they are adapted, not only for man in the abstract—to teach the duties of Christianity everywhere—but also with reference to the circumstances of society—of the age and country in which our lot is cast" — *Critic*

#### THE FOURTH EDITION OF

**The Rationale of Religious Inquiry;** or, The Question stated, of Reason, the Bible, and the Church. By JAMES MARTINEAU. With a Critical Lecture on Rationalism, Miracles, and the Authority of Scripture, by the late Rev. Joseph Blanco White. Post 8vo, cloth, 4s 6d. [Nearly ready]

#### **Hymns for the Christian Church and Home.**

Collected and Edited by JAMES MARTINEAU. Sixth Edition. 12mo, cloth, 3s. 6d. P. 1s. 32mo, roan. cl. 8d.; 32mo, cloth, 1s. 4d.

**Christianity, the Deliverance of the Soul, and its Life.** By W. MOUNTFORD, M.A. Fcap. 8vo, cloth, 2s. P. 6d.

**The Soul: Her Sorrows and Her Aspirations.**

An Essay towards the Natural History of the Soul, as the Basis of Theology. By FRANCIS WILLIAM NEWMAN, formerly Fellow of Balliol College, Oxford, and Author of "A History of the Hebrew Monarchy." Post 8vo, cloth, 6s. P. 1s.

"The spirit throughout has our warmest sympathy. It contains more of the genuine life of Christianity than half the book, that are coquently elaborated in its defence. The charm of the volume is the tone of faithfulness and sincerity which it breathes—the evidences which it affords in every page, of being drawn direct from the fountains of conviction"—*Prospective Review*

"On the great ability of the author we

need not comment. The force with which he puts his arguments, whether for *good* or for *evil*, is obvious on every page."—*Literary Gazette*.

"We have seldom met with so much pregnant and suggestive matter in a small compass as in this remarkable volume. It is distinguished by a force of thought and freshness of feeling, rare in the treatment of religious subjects."—*Inquirer*.

**Phases of Faith; or, Passages from the History of My Creed.** By FRANCIS WILLIAM NEWMAN, Author of "A History of the Hebrew Monarchy," "The Soul: Her Sorrows and Her Aspirations." Post 8vo, cloth, 6s. P. 6d.

"Besides a style of remarkable fascination, from its perfect simplicity and the absence of all thought of writing, the literary character of this book arises from its display of the writer's mind, and the narrative of his struggles . . . In addition to the religious and metaphysical interest, it contains some more tangible biographical matter, in incidental pictures of the writer's career, and glimpses of the alienations and social persecutions he underwent in consequence of his opinions"—*Speculator*.

"The book altogether is a most remarkable book, and is destined, we think, to acquire all the notoriety which was attained a few years since by the 'Vestiges of Creation,' and to produce a more lasting effect"—*Weekly News*.

"No work in our experience has yet been published, so capable of grasping the mind of the reader and carrying him through the tortuous labyrinth of religious controversy: no work so energetically clearing the subject of all its ambiguities and sophistries, no work so capable of making a path for the new reformation to tread securely on. In this history of

the conflicts of a deeply religious mind, courageously seeking the truth, and conquering for itself, bit by bit, the right to pronounce dogmatically on that which it had heretofore accepted traditionally, we see reflected, as in a mirror, the history of the last few centuries. Modern skepticism has reason to be deeply grateful to Mr. Newman: his learning, his piety, his courage, his candour, and his thorough mastery of his subject, render his alliance doubly precious to the cause."—*The Leader*

"Mr. Newman is a master of style, and his book, written in plain and nervous English, treats of too important a subject to fail in commanding the attention of all thinking men, and particularly of all the ministers of religion."—*Economist*.

"As a narrative of the various doubts and misgivings that beset a religious mind when compelled by conviction to deviate from the orthodox views, and as a history of the conclusions arrived at by an intelligent and educated mind, with the reasons and steps by which such conclusions were gained, this work is most interesting and of great importance."—*Morning Advertiser*.

**Ten Sermons of Religion, by THEODORE PARKER.**

Post 8vo, cloth, 8s

## CONTENTS —

I Of Piety and the Relation thereof to Manly Life	VII Of Conscious Religion as a Source of Joy
II Of Truth and the Intellect	VIII Of the Culture of the Religious Powers
III Of Justice and the Conscience	IX Of Conventional and Natural Sacra-
IV Of Love and the Affections	ments
V Of Conscious Religion and the Soul	X Of Communion with God
VI Of Conscious Religion as a Source of Strength	

\* This Work is Copyright

**A Discourse of Matters pertaining to Religion** By THEODORE PARKER New Edition, Post 8vo, cloth, 4s

" Parker writes like a Hebrew prophet, enriched by the ripest culture of the modern world — *Wesminster Review* "There is a mastery shown over every element of the great subject" — *Prospective Christian Reformer*

**THE SECOND EDITION OF History of the Hebrew Monarchy, from the**

Administration of Samuel to the Babylonish Captivity. By FRANCIS WILLIAM NEWMAN, formerly Fellow of Balliol College, Oxford, and Author of "The Soul Her Sorrows and Her Aspirations," &c 8vo, cloth

[Preparing for publication which contain the only materials for his work — *Prospective Review*]

This book must be regarded we think, as the most valuable contribution ever made in the English language to our means of understanding that portion of Hebrew History of which it relates.

The Author has not the common superstitious reverence for the Bible, but he shows everywhere a large, humane and Christian spirit — *Massachusetts Quarterly Review*

**Christian Aspects of Faith and Duty. Discourses by J J TAYLER, B.A. Post 8vo, cloth, 7s P 1s**

"Abounds with lessons of the highest practical wisdom conveyed in language of consummate beauty" — *Inquirer*

"These sermons are admirable. They partake more directly of the character of religious instruction, and possess vastly more literary merit than is usual in such compositions. The thought is arranged with great clearness and the style, for its lucid and felicitous phrasology, is beyond

all praise. The greatest charm of the whole volume however, is its fine spirit. All the writer's human sympathies are generous and elevated, and his religious feelings and aspirations pure and fervent. We are sure that many will thank us for commanding them a volume from which such catholic views and elevated sentiments may be derived" — *Nonconformist*.

**The Life of Jesus, Critically Examined.**

By Dr. DAVID FRIEDRICH STRAUSS. 3 vols. 8vo, cloth, £1 16s. P. 2s. 6d.

"The extraordinary merit of this book. — Strauss's dialectic dexterity, his forensic coolness, the even polish of his style, present him to us as the accomplished pleader, too completely master of his work to feel the temptation to unfair advantage or unseemly temper. — We can testify that the translator has achieved a very tough work with remarkable spirit and fidelity. The author, though indeed a good writer, could hardly have spoken better had his country and language been English. The work has evidently fallen into the hands of one who has not only effective command of both languages, but a familiarity with the subject-matter of theological criticism, and an initiation into its technical phraseology. — *Westminster and Foreign Quarterly Review*, 1847.

"Whoever reads these volumes without reference to the German, must be pleased with the easy, perspicuous, idiomatic, and harmonious force of the English style. But he will be still more satisfied when, on turning to the original, he finds that the rendering is word for word, thought for thought, and sentence for sentence. In preparing so beautiful a rendering as the present, the difficulties can have been neither few nor small in the way of prevailing in various parts of the work, the exactness of the translation, combined with that uniform harmony and clearness of style, which impart to the

volumes before us the air and spirit of an original. A modest and kindly care for his reader's convenience has induced the translator often to supply the rendering into English of a Greek quotation, where there was no corresponding rendering into German in the original. Indeed, Strauss may well say, as he does in the notice which he writes for this English edition, that as far as he has examined it, the translation is 'et accurate et perspicua' — *Prospective Review*.

"In regard to learning, acuteness, and sagacious conjecture, the work resembles Niebuhr's 'History of Rome.' The general manner of treating the subject and arranging the chapters, sections, and parts of the argument, indicates consummate dialectical skill, while the style is clear, the expression direct, and the author's openness in referring to his sources of information, and stating his conclusions in all their simplicity, is candid and exemplary. — It not only surpasses all its predecessors of its kind in learning acuteness, and thorough investigation, but it is marked by a sincere and earnest spirit" — *Christian Examiner*.

"I found in M. Strauss a young man full of candour, gentleness, and modesty — one possessed of a soul that was almost mysterious, and as it were, saddened by the cultivation he had gained. He scarcely seems to be the author of the work under consideration" — *Quæl, Revue des Mondes*.

**Lectures.** Forming part of a Series Preached in Answer to a Course of Lectures against Unitarianism by Thirteen Clergy-men of the Church of England. By J. H. THOM. 8vo, cloth, 6s.

**St. Paul's Epistles to the Corinthians: An Attempt to convey their Spirit and Significance.** By the Rev. JOHN HAMILTON THOM. Post 8vo, cloth. Original price, 9s.; reduced to 7s. P. 1s.

"A volume of singularly free, suggestive, and beautiful commentary." — *Inquirer*.

**Worship of Genius, and the Distinctive Character and Essence of Christianity.** Post 8vo, cloth, 2s. P. 6d.

**Unitarianism Defended** : being Lectures delivered by JAMES MARTINEAU, J. H. THOM, and HENRY GILES. 8vo, cloth, 15s.

**The Memory of the Just.** By CHARLES WICKSTEED. 8vo, cloth, 8s, 6d. P. 6s.

**Catholicity, Spiritual and Intellectual!** An

Attempt at Vindicating the Harmony of Faith and Knowledge. A Series of Discourses. By T. WILSON, M.A., late Minister of St. Peter's Mancroft, Norwich, Author of "Travels in Egypt and Syria," &c. 8vo, cloth, 5s. P. 6d. May be had separately, 1s. each, paper cover.

**Pamphlets.**

*Absolution and the Lord Bishop of Exeter.* 8vo, 6d.

"We advise all readers of theological matters to get this extremely able pamphlet; remarkable for its learning, its logic, its boldness, and its temper." — *Leader*

*Andresen (A.), Luther Revived.* 8vo, 1s.

*Catechism of the Old Testament.* 18mo, stiff, 8d.

*Crawfurd (A. Q. G.), Thirty-nine Reasons why the Clergy ought not to subscribe to the Thirty-nine Articles.* 12mo, 1s.

*Dawson, Hymns and Songs.* 32mo, 9d.

— 6d.

*Ierson (H.), Rome and European Liberty; a Lecture delivered at Finsbury Chapel, South Place, on Sunday, January 16, 1853.* Post 8vo, 6d.

*Maccall (W.), Sacramental Services.* 12mo, 6d.

— — — *Doctrine of Individuality.* 12mo, 6d.

— — — *Individuality of the Individual.* 12mo, 6d.

— — — *Lessons of the Pestilence.* 12mo, 6d.

*Maccall (W.), Unchristian Character of Commercial Restrictions.* 12mo, 3d.

*Mockay (R. W.), Intellectual Religion.* 8vo, 1s. 6d.

*Madge (Thomas), The Dedication of the Christian Temple to the Worship and Service of God.* 8vo, 6d.

*Martineau (J.), The Bible and the Child.* 12mo, 6d.

— *Pause and Retrospect.* 8vo, 1s.

— *Ireland and her Famine.* 12mo, 6d.

— *The God of Revelation his own Interpreter.* 12mo, paper, 6d.

— *Peace in Division.* 12mo, 1s.

— *Five Points of Christian Faith.* 12mo, 2d.

— *Watch Night Lamps.*, 8vo, 1s.

*O'Kelly (E. de P.), Consciousness; or, the Age of Reason.* 8vo, 1s. 6d.

*The Christian Sabbath.* By a Minister of Christ. 12mo, 6d.

*Strauss (D. F.), Soliloquies on the Christian Religion.* 3vo, 2s.

*Taylor (J. J.), Value of Individual Effort.* 12mo, 6d.

— *Religion; its Root in Human Nature.* 12mo, 6d.

— *Mutual Adaptation of Human Nature and Scripture.* 12mo, 1d.

*The Bible our Stumbling-block.* 8vo, 1s.

*The Hebrew Cosmogony and Modern Interpretations.* 8vo, sewed, 1s. P. 4d.

*Three Discourses at the Dedication of Hope-street Chapel, Liverpool, October, 1849, by the Revds. Thomas Madge, James Martineau, and Charles Wightsted.* 8vo, 1s. 6d.

*The Truth-Seeker in Literature and Philosophy.* In Nine Parts. 8vo. Edited by Dr. Lees.

*Thom (J. H.), Spiritual Blindness and Social Disruption.* 12mo, 6d.

— *Preventive Justice and Palliative Charity.* 12mo, 6d.

— *Claims of Ireland.* 12mo, 6d.

*Wicksteed (Charles), The General Assembly and Church of the Firstborn* 8vo, 6d.

## Speculative, Moral, and Social Philosophy.

**The Rise and Progress of National Education** in England; its Obstacles, Wants, and Prospects. A Letter to Richard Cobden, Esq., M.P. By RICHARD CHURCH. 8vo, paper cover, 2s. 6d. P. 6d.

"Were we to follow the impulse with which it has inspired us, we should transcribe it entire to our pages. But this cannot suffice it, then, to say that the object which Mr. Church proposes to himself is, 'to touch upon the rise, progress, obstacles, wants, and prospects of working-class education.' The author pursues the discussion of these questions with a degree

of vivacity, earnestness, perspicuity, and force of reasoning that renders his pamphlet not only most instructive, but highly interesting as a psychological history. It embraces all the debatable questions of national education (omitting only the subjects that should be taught), and it deals with them with a master's hand"—Westminster Review.

**The Principles of Nature, her Divine Revelations, and a Voice to Mankind.** By and through ANDREW JACKSON DAVIS. 2 vols. 8vo, cloth. Original price, 18s.; reduced to 15s. P. 2s.

**Memoir of Johann Gottlieb Fichte.** By WILLIAM SMITH. Second Edition, enlarged. Post 8vo, cloth. Original price, 4s. 6d.; reduced to 4s. P. 6d.

" . . . A Life of Fichte full of nobleness and instruction, of grand purpose, tender feeling, and brave effort! . . . the compilation of which is executed with great judgment and fidelity"—Prospectus.

"We state Fichte's character as it is known and admitted by men of all parties among the Germans, when we say that so robust an intellect, a soul so calm, so lofty, massive, and immovable, has not

mingled in philosophical discussion since the time of Luther . . . Fichte's opinions may be true or false, but his character as a thinker can be slightly valued only by such as know it ill, and as a man, approved by action and suffering, in his life and in his death, he ranks with a class of men who were common only in better ages than ours"—State of German Literature, by Thomas Carlyle.

**The Vocation of the Scholar.** By JOHANN

GOTTLIEB FICHTE. Translated from the German, by WILLIAM SMITH. Post 8vo, cloth, 2s.; paper cover, 1s. 6d. P. 6d.

"The Vocation of Scholar" . . . is distinguished by the same high moral tone, and manly, vigorous expression which characterize all Fichte's works in the German, and is nothing lost in Mr. Smith's clear, unembarrassed, and thoroughly English translation."—*Douglas Jerrold's Newspaper*.

"We are glad to see this excellent translation of one of the best of Fichte's

works presented to the public in a very neat form. . . . No class needs an earnest and sincere spirit more than the literary class; and therefore the 'Vocation of the Scholar,' the 'Guide of the Human Race,' written in Fichte's most earnest, most commanding temper, will be welcomed in its English dress by public writers, and be beneficial to the cause of truth."—*Economist*.

**On the Nature of the Scholar, and its Manifestations.** By JOHANN GOTTLIEB FICHTE. Translated from the German, by WILLIAM SMITH. Second Edition. Post 8vo, cloth.

Original price, 3s. 6d.; reduced to 3s. P. 6d.

"With great satisfaction we welcome this first English translation of an author who occupies the most exalted position as a profound and original thinker, as an irresistible orator in the cause of what he believed to be truth; as a thoroughly honest and heroic man. . . . The appearance of any of his works in our language is, we believe, a perfect novelty. . . . These orations are admirably fitted for their purpose; so grand is the position taken by the lecturer, and so irresistible their eloquence."—*Examiner*.

"This work must inevitably arrest the attention of the scientific physician, by the grand spirituality of its doctrine, and the pure morality it teaches. Shall we be preposterous if we recommend these views to our professional brethren? or if we say to the enlightened, the thoughtful, the virtuous, This— if you be true scholars—is your Vocation? We know not a higher morality than this, or more noble principles than these: they are full of truth"—*British and Foreign Medico-Chirurgical Review*.

**The Way towards the Blessed Life; or, the**

**Doctrine of Religion.** By JOHANN G. FICHTE. Translated by WILLIAM SMITH. Post 8vo, cloth. Original price, 6s.; reduced to 5s. P. 6d.

**The Vocation of Man.** By JOHANN GOTTLIEB FICHTE. Translated from the German, by WILLIAM SMITH. Post 8vo, cloth. Original price, 4s. 6d.; reduced to 4s. P. 6d.

"In the progress of my present work, I have taken a deeper glance into religion than ever I did before. In me the emotions of the heart proceed only from perfect intellectual clearness;—it cannot be but that the clearness I have now attained on this subject shall also take possession of my heart." *Fichte's Correspondence*.

"The Vocation of Man is, as Fichte truly says, intelligible to all readers who are really able to understand a book at all; and as the history of the mind in its various phases of doubt, knowledge, and faith, it is of interest to all. A book of

this stamp is sure to teach you much, because it excites thought. If it rouses you to combat his conclusions, it has done a good work, for in that very effort you are stirred to a consideration of points which have hitherto escaped your indolent acquiescence"—*Foreign Quarterly*.

"This is Fichte's most popular work, and is every way remarkable"—*Atlas*.

"It appears to us the boldest and most emphatic attempt that has yet been made to explain to man his restless and unconquerable desire to win the True and the Eternal."—*Schaezel*.

### The Characteristics of the Present Age.

By JOHANN GOTTLIEB FICHTE. Translated from the German, by WILLIAM SMITH. Post 8vo, cloth. Original price, 7s.; reduced to 6s. P. 6d.

"A noble and most notable acquisition to the literature of England"—*Douglas Jerrold's Weekly Paper*

"We accept these lectures as a true and most admirable delineation of the present age; and on this ground slope we should bestow on them our heartiest recommendation, but it is because they teach us how we may rise above the age, that we bestow on them our most enthusiastic praise

"He makes us think, and perhaps more sublimely than we have ever formerly thought, but it is only in order that we may the more nobly act

"As a majestic and most stirring utterance from the lips of the greatest German prophet, we trust that the book will find a response in many an English soul, and potently help to regenerate English society"—*The Critic*

### The Popular Works of J. G. Fichte. 2 vols.

Post 8vo, cloth. Original price, £1 4s.; reduced to £1. P. 2s.

### Lectures on Social Science and the Organi-

zation of Labour. By JAMES HOLE. Demy 8vo, stiff cover, price 2s. 6d. P. 6d.

"An able and excellent exposition of the opinions of the Socialists."—*Economist*.

### A Just Income-Tax: How Possible, being a

Review of the Evidence reported by the Income-Tax Committee, and an Inquiry into the True Principle of Taxation. By G. W. HEMMING, of Lincoln's-Inn, Barrister-at Law and Fellow of St. John's College, Cambridge.

### Ireland. An Inquiry into the Social Condition of the Country with Suggestions for its Improvement. By DANIEL KESHAN. Post 8vo, cloth, 1s. 6d.

### The Elements of Individualism. A Series of

Lectures. By WILLIAM MACCALL. Post 8vo, cloth, 7s. 6d. P. 1s.

"It is a book worthy of perusal. Even those who can find no sympathy with its philosophy, will derive pleasure and improvement from the many exquisite touches of feeling, and the many pictures of beauty which mark its pages

"The expansive philosophy, the penetrative intellect, and the general humanity of the author, have rendered the *Elements* of *Individualism* a book of strong and general interest"—*Critic*.

"We have been singularly interested by this book . . . Here is a speaker and thinker whom we may securely feel to be a *lover of truth*, exhibiting in his work a form and temper of mind very rare and peculiar in our time!"—*Manchester Examiner*.

### The Agents of Civilization. A Series of Lectures.

By WILLIAM MACCALL. 12mo, cloth. Original price, 3s. 6d.; reduced to 1s. 6d. P. 6d.

**The Education of Taste.** A Series of Lectures.

By WILLIAM MACCALL. 12mo, paper cover. Original price, 2s. 6d.; reduced to 1s. P. 6d.

**Letters from Ireland.** By HARRIET MARTINEAU.

Reprinted from the *Daily News*. Post 8vo, cloth, 6s. 6d. P. 6d.

"Every one of these letters contains passages worthy of attention. . . . The re-publication of Miss Martineau's Letters, as a very late description of Ireland, will be universally acceptable"—*Economist*.

" . . . We entertain no doubt, that our readers will rejoice with us in having these contributions brought together and presented again to their notice in a compact and inviting form."—*Inquirer*.

**The Progress of the Intellect,** as Exemplified in the Religious Development of the Greeks and Hebrews. By R. W. MACKAY, M.A. 2 vols 8vo, cloth, 24s P. 2s.

"Mr Mackay brings forward in support of his views an amount of erudition which will prove formidable to his antagonists. Most of the best German editions of the Greek and Latin classics seem to be perfectly familiar to the author who knows well how to wield such ponderous materials. . . . The account of the theophony of Aristotle, given in the first volume, is evidently the production of a master of the subject"—*Athenaeum*.

"The Progress of the Intellect" is incomparably the most important contribution yet made by any English writer to view first broadly put forth by rationalistic German theologians. He has widened their views—given them freer scope and larger aims—supported them by stories of various and accumulated learning, and imparted to them all the dignity which can be derived from a sober and weighty style of writing, and from processes of thought to which imagination and reason contribute in almost equal degrees. This is unusual praise, but it is due to unusual powers, and to be offered to Mr Mackay quite apart from any agreement in the tendency or object of his treatise. We will not even say that we have read it with sufficient care or critical guidance to be entitled to offer an opinion on the soundness of its criticism or reasoning, or on the truth or falsehood of its particular conclusions, or, indeed, on anything but its manifest labour and patience, the rare and indisputable monuments of knowledge which we find in it, and the surprising range of method it includes—logical, philosophical, and imaginative. Not many books have at any time been published with such irresistible claims to attention

in these respects, in our own day we re member none"—*Examiner*.

"Over the vast area of cloud-land, bounded on one side by the wars of the Christians, and on the other by the last book of the *Odyssey*, he has thrown the penetrating electric light of modern science, and found a meaning for every fable and every phantom by which the mysterious region is haunted"—*Atlas*.

"All the views are justified by authority. The work embraces many important subjects included in and suggested by the religious theories of the Greeks and Hebrews, and in this minute accuracy, will be a storehouse for arguments and facts for those disposed to attack the theories, if not for those who have an interest in defending them. For a book so full of learning, it is remarkably well written"—*Economist*.

"The work before us exhibits an industry of research which reminds us of Cudworth, and for which, in recent literature, we must seek a parallel in Germany rather than in England, while its philosophy and aims are at once lofty and practical. Scattered through its more abstruse disquisitions are found passages of pre-eminent beauty, gems into which are absorbed the first rays of intelligence and feeling. We believe Mr Mackay's work is unique in its kind. . . . The analysis and history of the theory of mediation, from its earliest mythical embodiments, are admirable, both from their panoramic breadth and their richness in illustrative details. We can only recommend the reader to resort himself to this treasury of mingled thought and learning."—*Westminster Review*, Jan. 1, 1851.

**Intellectual Religion:** Being the Introductory

Chapter to "The Progress of the Intellect, as Exemplified in the Religious Development of the Greeks and Hebrews." By R. W. MACKAY, M.A. 8vo, paper cover, 1s. 6d.

**Money and Morals:** A Book for the Times. Containing an attempt to explain the nature of Money Capital, and the probable effects of the New Gold on Commerce, Incomes, and Public Morals, with some Suggestions relative to the Agricultural Interest, the Condition of Towns, and the National Defences. By JOHN LALOR 8vo, cloth, 10s. P. 1s

"Both in matter and style it is alike excellent and it is difficult to determine whether Mr Lalor has placed the public under greater obligations by the ability with which he has investigated several of the most abstruse questions which perplex political economists—by the felicitous and forcible language in which his meaning is uniformly conveyed—or by the high moral tone which pervades every part of his volume. Rarely has philosophy assumed so attractive a garb, or appeared in a costume illuminated by so many of the spangles of a lively but chastened fancy, and seldom has the intimate relation which most persons feel to exist between the material and moral conditions of society been so clearly and thoroughly expounded"—*Morning Chronicle*.

"These essays possess great merit, both of style and of matter. They are written with address and persuasion, and are not less remarkable for profound philosophic judgment and extreme metaphysical refinement than for a delicate play of poetic fancy, which, at the same time that his mind is strengthened and enriched, allures, surprises and beguiles the imagination of the reader. It is, in a word, an attractive and quickening work, in which the practical precepts of a benign and elevated philosophy are united in the happiest combination with the graces of elegant and harmonious composition"—*Morning Post*.

"Neither a party nor a superficial production Mr Lalor is well versed in all

the writings of the economists, and not only in them, but in much other literature, and he pours out his store with great facility and in a very graceful manner. Eventually, the book is political-economical but it is also social moral, and literary, treating many of the topics of the day but treating them on scientific principle. If a temporary circumstance have given birth to the book, the material for it have been gathered through years of study by much reading and reflection"—*Economist*.

"A very able and luminous treatise on the important questions of capital currency, credit, and the monetary system generally. The author is singularly clear and accurate in his definitions of the various branches of what is commonly called money, or as he more prettily defines it, 'purchasing power,' and places before the reader in as simple terms as the subject will permit, a picture of the mode in which income and capital reciprocally create and augment each other. A person with a very elementary notion of the principles of political economy and monetary science may readily follow and comprehend his arguments, and, as he goes on, will be enabled to appreciate the merits of the author's deductions. The subject is one of deep interest, and, though not concurring in all the views it contains, we can fairly pronounce the work to be a valuable contribution to the study of the science on which it treats"—*Morning Advertiser*.

**Lectures on Political Economy.** By FRANCIS

WILLIAM NEWMAN, Author of "Phases of Faith," "History of the Hebrew Monarchy," &c Post 8vo, cloth. Original price, 7s. 6d.; reduced to 5s. P. 1s.

"The most able and instructive book, than economical wisdom"—*Prospective Review*.

SPECULATIVE, MORAL, AND SOCIAL PHILOSOPHY. 15

**Letters on the Laws of Man's Nature and Development.** By H. G. ATKINSON and HARRIET MATUREAU. Post 8vo, cloth. Original price, 9s. P. 1s.

"Of the many remarkable facts related in this book we can say little now. What rather strikes us in the elevating influence of an acknowledgment of *mystery* in any form at all. In spite of all that we have said, there is a tone in Mr. Atkinson's thoughts far above those of most of us who live in slavery to daily experience. The world is awful to him—truth is sacred. However wildly he has wandered in search of it, truth is all for which he cares to live. If he is dogmatic, he is not vain, if he is dragging up the fountain of life, yet to him life is holy. He does not care for fame, for wealth, for rank, for reputation, for anything, (except to find truth and to live beautifully by it,) and all this because he feels the unknown and terrible forces which are busy at the warp and woof of the marvellous existence."—*Fraser's Magazine*.

"A book from the reasonings and conclusions of which we are bound to express our entire dissent, but to which it is impossible to deny the rare merit of strictest honesty of purpose, as an investigation into a subject of the highest importance, upon which the wisest of us is almost entirely ignorant, begun with a sincere desire to penetrate the mystery and ascertain the truth, pursued with a brave resolve to shrink from no results to which that inquiry might lead, and to state them,

whatever reception they might have from, the world"—*Critic*.

"A curious and valuable contribution to a psychological science, and we regard it with interest, as containing the best and safest development of the new theories of mesmerism, clairvoyance, and the kindred hypotheses. The book is replete, with profound reflections thrown out incidentally, distinguished by a peculiar elegance of style, and in the hands of a calm and philosophical theologian may serve as a useful *precus* of the most formidable difficulties he has to contend against in the present day"—*Weekly News*.

"The Letters are remarkable for the analytical powers which characterize them, and will be eagerly read by all those who appreciate the value of the assertion, that 'the proper study of mankind is man.' The range of reading which they embody is no less extensive than the uncertainty as well as depth of thought and earnestness in the search after truth, which are their principal features. Without affectation or pedantry, save arrived at by so easy a transition, they are marked by simplicity of diction, by an ease and grace of language and expression that give to a subject, for the most part intricate and perplexing, an inexpressible charm"—*Weekly Dispatch*.

**An Elementary Treatise on Logic.** 8vo, cloth, 4s 6d

**Philosophy of Human Knowledge.** By J. J. OSBORNE. 8vo, cloth, 4s.

**A Treatise on Logic.** By J. J. OSBORNE. 18mo, sewed, 1s.

**The Purpose of Existence.** Popularly considered, in relation to the Origin, Development, and Destiny of the Human Mind. Crown 8vo, cloth. Original price, 7s. 6d.; reduced to 3s. 6d. P. 1s.

"This singularly thoughtful essay embraces a wide range of topics, but without ever departing from its proper theme. In the performance of his task, the author has displayed great power of reflection, much learning, and an eloquence and elevation of style, peculiarly appropriate to the loftiness of the subject-matter."—*Critic*.

**Social Aspects.** By JOHN STORES SMITH, Author of

"Mirabeau, a Life History" Post 8vo, cloth Original price 6s, reduced to 2s 6d, P. 1s

"This work is the production of a thoughtful mind, and of an ardent and earnest spirit, and is well deserving of a perusal *in extenso* by all those who reflect on so solemn and important a theme as the future destiny of their native country" *Morning Chronicle*

"A work of whose merits we can hardly speak too highly" *Literary Gazette*

"This book has awakened in us many painful thoughts and intense feelings. It is fearfully true—passionate in its up

braiding, unsparing in its exposures—yet full of wisdom, and pervaded by an earnest, loving spirit. The author sees things as they are—too sad and too real for silence—and courageously tells of them with stern and honest truth . . . We receive with pleasure a work so free from polite lisings, pretty theorizings, and canting progressisms, speaking, as it does, earnest truth, fearlessly but in love."—*Nonconformist*

**Social Statics; or, the Conditions Essential to Human Happiness Specified, and the first of them Developed.** By HERBERT SPENCER 8vo, cloth, price 12s.

"Mr Spencer in his able and logical work on 'Social Statics'—"*Edinburgh Review*

"It deserves very high praise" *—North British Review*

"A remarkable work" *—British Quarterly Review*

"We shall be mistaken if this book does not assist in organizing that huge mass of thought which, for want of a more specific name, is now called Liberal Opinion" *—Atheneum*

"It is the most eloquent the most interesting, the most clearly-expressed and logically-reasoned work, with views the most original, that has appeared in the

science of social polity" *—Literary Gazette*

"The book will mark an epoch in the literature of scientific morality" *—Economist*

"We remember no work on ethics, since that of Spinoza, to be compared with it in the simplicity of its premises and the logical rigour with which a complete system of scientific ethics is evolved from them" *—Icader*

"The careful reading we have given it has both afforded us intense pleasure, and rendered it a duty to express, with unusual emphasis, our opinion of its great ability and excellence." *—Nonconformist*

**A. Theory of Population, deduced from the general law of Animal Fertility.** By HERBERT SPENCER, Author of "Social Statics" Republished from the WESTMINSTER REVIEW, for April, 1852 8vo, paper cover, price 1s.**General Principles of the Philosophy of Nature with an Outline of some of its recent Developments among the Germans.** By J. B. STALLO, A.M. Post 8vo, cloth, 6s. P. 1s.

—♦♦♦—

## History and Biography.

### Historical Sketches of the Old Painters.

By the Author of "The Log Cabin." Post 8vo cloth, 3s. P. 6d.

### Italy: Past and Present. Or, General Views of its

History, Religion, Politics, Literature, and Art. By L. MARIOTTI. 2 vols. post 8vo, cloth, 10s. P. 1s. 6d.

"This is a useful book, informed with lively feeling and sound judgment. It contains an exhibition of Italian views of matters, social and political, by an Italian who has learned to speak through English thoughts as well as English words. Particularly valuable are the sketches of recent Italian history, for the prominent characters are delineated in a cordial and sympathetic spirit yet free from enthusiastic ideas, and with unsparing discrimination.

The criticisms on 'The Past' will richly repay perusal, it is, however, in 'The Present' of Italy that the main interest of the book resides. This volume

does not merely possess an interest similar to that of contemporary works, it supplies a desideratum and is well adapted to aid the English reader in forming a just estimate of the great events now in progress in Italy. Not the least 'wonderful part of the book is the entire mastery the author has acquired of our language'—*Quarterly Review, April*

"Our author has an earnest, may, enthusiastic, love and admiration of his native country, with the ability and eloquence to render his subject very interesting and attractive."—*Morning Advertiser*

The following notices refer to the first volume of the work —

"The work is admirable, useful, instructive. I am delighted to find an Italian coming forward with so much noble enthusiasm to vindicate his country, and obtain for it its proper interest in the eyes of Europe. The English is wonderful.

"I never saw any approach to such a style in a foreigner before—as full of beauty in diction as in thought"—*Sir Edward Lytton, Bart.*

"I recognise the rare characteristics of genius—a large conception of the topic, a picturesque diction founded on profound thought, and that passionate sensibility which becomes the subject—a subject beautiful as its climate, and inexhaustible as its soul."—*B. Drach, Esq., M.P.*

"A very rapid and summary *résumé* of the fortunes of Italy from the fall of the Roman Empire to the present moment—A work of industry and labour, written with a good purpose—A bird's-eye view of the subject that will revive the recollections of the school, and seduce the *écolé* into a longer course of reading"—*Almanach*

"This work contains more information on the subject, and more references to the present position of Italy, than we have seen in any recent production"—*Foreign Quarterly Review.*

"In reference to style, the work before

us is altogether extraordinary, as that of a foreigner, and in the higher quality of thought we may commend the author for his acute, and often original, criticism, and his quick perception of the grand and beautiful in his native literature.—*President, in the North American Review*

"The work before us consists of a continuous parallel of the political and literary history of Italy from the earliest period of the middle ages to the present time. The author not only penetrates the inner relations of those dual appearances of national life, but possesses the power of displaying them to the reader with great clearness and effect. We remember no other work in which the civil conditions and literary achievements of a people have been blended in such a series of living pictures, representing successive periods of history."—*Allgemeine Zeitung*

"An earnest and eloquent work"—*Evening Star*

"A work ranking distinctly in the class of belles-lettres, and well deserving of a library place in England".—*Literary Gazette*

"A work warmly admired by excellent judges."—*Tat's Magazine*

"An admirable work, written with great power and beauty."—*Prof. Longfellow.*—*Poets and Poetry of Europe*

**Life and Letters of Judge Story, the eminent**

American Jurist, Associate Justice of the Supreme Court of the United States, and Dane Professor of Law at Harvard University. Edited by his Son, WILLIAM W. STORY. With a Portrait. 2 vols 8vo, cloth. Original price, £1 10s., reduced to £1. P. 3s.

"Greater than any Law Writer of which England can boast since the days of Black-<sup>stone</sup>—<sup>for</sup> his personal influence and popularity" —*Lord Campbell, in the House of—Edinburgh Review Lords, April 7, 1843*

"We look in vain over the legal literature of England for names to put in comparison with those of Livingstone, Kent, and Story. After reading his (Judge Story's) *Life and Miscellaneous Writings*,

there can be no difficulty in accounting for his personal influence and popularity" —*Edinburgh Review*

"The biography before us, written by his son, is admirably digested, and written in a style which sustains the attention to the last, and occasionally rises to true and striking eloquence" —*Edinburgh Review*

**Poetry and Fiction.**

**The Village Pearl: A Domestic Poem; with Miscellaneous Pieces.** By JOHN CRAWFORD WILSON. Fcap. 8vo, cloth, 3s. 6d.

**The Nemesis of Faith.** By J. A. FROUDE, M.A., late Fellow of Exeter College, Oxford. Post 8vo, cloth, 6s. P. 6d.

"The Nemesis of Faith" possesses the first requisites of a book. It has power, matter, and mastery of subject, with that largeness which must arise from the writer's mind, and that individual character—those truths of detail—which spring from experience or observation. The pictures of an English home in childhood, youth, and early manhood, as well as the thoughts and feelings of the student at Oxford, are painted with feeling pervaded by a current of thought—the remarks on the humbug of the three learned professions, more especially on the worldliness of the church, are not mere declamation, but the outpouring of an earnest conviction. The Picture of Anglican Protestantism, dead to faith, to love, and to almost everything but wealth-worship, with the statement of the objects that Newman first proposed to himself, form the best defence of Tractarianism that has appeared, though defence does not seem to be the object of the author. At the main literary object is, to display the struggles of a mind with the growth and grounds of opinion, incidents are subordinate to the intellectual results that spring from them—but there is no paucity of incident if the work be judged by its own standard" —*Pictorial Review*

"The most striking quality in Mr Froude's writings is his descriptive eloquence. His characters are all living before us, and have no sameness. His quickness of eye is manifestly in his

insight into human minds, and in his perceptions of natural beauty. The style of the letters is everywhere charming. The confessions of a Sceptic are often brilliant, and always touching. The closing narrative is fluent, graphic, and only too highly wrought in painful beauty" —*Pictorial Review, May, 1849*

"The book becomes in its soul-burning truthfulness, a quite invaluable record of the fiery struggles and temptations through which the youth of this nineteenth century has to force its way in religious matters.

"Especially is it a great warning and protest against three great falsehoods. Against self-deluded word orthodoxy and bigotry, setting up the Bible for a mere idol instead of a living witness to Christ. Against frothy philosophic Infidelity, merely changing the chaff of old systems for the chaff of new, addressing men's intellects and ignoring their spirits. Against Tractarianism, trying to make men all belief, as Strasburgers make geese all living by darkness and cramming, manufacturing state folly as the infidel state wisdom deliberately giving the lie to God, who has made man in his own image, body, soul, and spirit, by making the two first desecrati for the sake of pampering the last. . . . Against these three falsehoods, we say, does the book before us protest after its own mournful fashion, most strongly when most unconsciously" —*Pictorial Review, May, 1849*

**Essays, Poems, Allegories, and Fables.** By  
JANUARY SEARLE. 8vo, 4s

**Poems by R. W. Emerson.** Post 8vo, cloth, 4s.

**Norica; or, Tales of Nurnberg from the Olden Time.**

Translated from the German of August Hagen. Fep 8vo, ornamental binding, suitable for presentation, uniform with "The Artist's Married Life" Original price, 7s 6d, reduced to 5s P 6d

"This pleasant volume is got up in that style of imitation of the books of a century ago, which has of late become so much the vogue. The typographical and mechanical departments of the volume speak loudly for the taste and enterprise employed upon it. Simple in its style, quaint, pithy, reasonably pungent—the book smacks strongly of the picturesque old days of which it treats. A long study of the art antiquities of Nürnberg, and a profound acquaintance with the records, letters, and memoirs still preserved of the times of Albert Dürer and his great brother artists, have enabled the author to lay before us a forcibly drawn and highly finished picture of art and household life in that wonderfully art practising and art cherishing old city of Germany.—*Atlas*

"A delicious little book. It is full of a quaint garrulity, and characterized by an earnest simplicity of thought and diction, which admirably conveys to the reader the

household and artistic German life of the times of Maximilian Albert Dürer, and Hans Sachs, the celebrated cobbler and 'master singer,' as well as most of the artist celebrities of Nürnberg in the 16th century. Art is the chief end and aim of this little history. It is lauded and praised with a sort of unostentatious devotion, which explains the religious passion of the early moulders of the ideal and the beautiful, and, perhaps through a consequent deeper concentration of thought, the secret of their success."—*Weekly Dispatch*

"A volume full of interest for the lover of old times, while the form in which it is presented to us may incite many to think of art and look into its many wondrous influences with a curious earnestness unknown to them before. It points a moral also, in the knowledge that a people may be brought to take interest in what is chaste and beautiful as in what is coarse and degrading"—*Manchester Examiner*

**Hearts in Mortmain, and Cornelia. A Novel,**  
in 1 vol Post 8vo, cloth Original price, 10s. 6d., reduced to  
5s. P. 6d.

"To come to such writings as 'Hearts in Mortmain, and Cornelia' after the anxieties and roughness of our worldly struggle, is like bathing in fresh waters after the dust and heat of bodily exertion.

To a peculiar and attractive grace they join considerable dramatic power, and one or two of the characters are conceived and executed with real genius"—*Prospective Review*

"Both stories contain matter of thought and reflection which would set up a dozen common-place circulating-library productions."—*Examiner*

"It is not often now a-days that two works of such a rare degree of excellence in their class are to be found in one

volume, it is rarer still to find two works, each of which contains matter for two volumes, bound up in these times in one cover."—*Observer*

"The above is an extremely pleasing book. The first story is written in the antiquated form of letters, but its simplicity and good taste redeem it from the tediousness and appearance of egotism which generally attend that style of composition."—*Economist*  
"Well written and interesting"—*Daily News*

"Two very pleasing and elegant novels. Some passages display descriptive powers of a high order"—*Britannus*

### Stories for Sunday Afternoons. By Mrs. DAWSON.

Square 18mo, cloth, 1s. 6d. P. 3d.

"This is a very pleasant little volume, which we can confidently recommend. It is designed and admirably adapted for the use of children from five to eleven years of age. It purports to infuse into that tender age some acquaintance with the facts, and taste for the study of the Old Testament. The style is simple, easy, and for the most

part correct. The stories are told in a spirited and graphic manner."

"Those who are engaged in teaching the young, and in laying the foundation of good character by early religious and moral impression, will be thankful for additional resources of a kind so judicious as this volume."—*Inquirer*.

### Essays by Emerson. Second Series, with Preface, by THOS CARLYLE.

Post 8vo, cloth, 3s. 6d. P. 6d.

"The difficulty we find in giving a proper notice of this volume arises from the persuasiveness of its excellence, and the compression of its matter. With more learning than Hazlitt, more vigour and depth of thought than Addison, and with as much originality and fascination as any of them, this volume is a brilliant addition to the Table Talk of intellectual men, be they who or where they may"—*P. Spectator*.

"Mr Emerson is not a common man, and everything he writes contains suggestive matter of much thought and earnestness."—*Examiner*

"That Emerson is, in a high degree, possessed of the faculty and vision of the *seer*, none can doubt who will earnestly and with a kind and reverent spirit peruse these nine Essays. He deals only with the true and the eternal. His piercing gaze at once shoots swiftly, surely, through the outward and the superficial, to the inmost causes and workings. Any one can tell the time who looks on the face of the clock, but he loves to lay bare the machinery and show its moving principle. His words and his thoughts are a fresh spring, that invigorates the soul that is steeped therein. His mind is ever dealing with the eternal, and those who only live to exercise their lower intellectual faculties, and desire only new facts

and new images, and those who have not a feeling or an interest in the great question of mind and matter, eternity and nature, will disregard him as unintelligible and uninteresting, as they do Bacon and Plato, and, indeed, philosophy itself."—*Douglas Jerrold's Magazine*

"Beyond social science, because beyond and outside social existence, there lies the science of *self*, the development of man in his individual existence, within himself and for himself. Of this latter science, which may perhaps be called the philosophy of individuality, Mr Emerson is an able apostle and interpreter."—*Inquirer*

"As regards the particular volume of Emerson before us, we think it an improvement upon the first series of essays. The subjects are better chosen. They come home more to the experience of the mass of mankind, and are consequently more interesting. Their treatment also indicates an artistic improvement in the composition."—*Spectator*.

"All lovers of literature will read Mr Emerson's new volume, as the most of them have read his former one, and if correct taste, and sober views of life, and such ideas on the higher subjects of thought as we have been accustomed to account as truths, are sometimes outraged, we at least meet at every step with originality, imagination, and eloquence."—*Inquirer*

### The Beauties of Channing. With an Introductory Essay By WILLIAM MOUNTFORD.

12mo, cloth, 2s. 6d. P. 6d.

"This is really a book of beauties. It is no collection of shreds and patches, but a faithful representative of a mind which deserves to have its image reproduced in a thousand forms. It is such a selection from Channing as Channing himself might have made. It is as though we had the choicest passages of those divine discourses

read to us by a kindred spirit. Those who have read *Martyria* will feel that no man can be better qualified than its author, to bring together those passages which are at once most characteristic, and most rich in matter tending to the moral and religious elevation of human beings."—*Inquirer*.

**William von Humboldt's Letters to a**

Female Friend. A Complete Edition. Translated from the Second German Edition. By CATHERINE M. A. COUPER, Author of "Visits to Bushwood Farm," "Lucy's Half-Crown," &c. 2 vols. post 8vo, cloth, 10s. P. 1s.

"We cordially recommend these volumes to the attention of our readers. . . . The work is in every way worthy of the character and experience of its distinguished author."—*Daily News*.

"These admirable letters were, we believe, first introduced to notice in England by the 'Athenaeum'; and perhaps no greater boon was ever conferred upon the English reader than in the publication of the two volumes which contain this excellent translation of William Humboldt's portion of a lengthened correspondence with his female friend."—*Westminster and Foreign Quarterly Review*.

"The beautiful series of W. von Humboldt's letters, now for the first time translated and published complete, pos-

sess not only high intrinsic interest, but an interest arising from the very striking circumstances in which they originated. . . . We wish we had space to verify our remarks. But we should not know where to begin, or where to end; we have therefore no alternative but to recommend the entire book to careful perusal, and to promise a continuance of occasional extracts into our columns from the beauties of thought and feeling with which it abounds."—*Manchester Examiner and Times*.

"It is the only complete collection of these remarkable letters, which has yet been published in English, and the translation is singularly perfect; we have seldom read such a rendering of German thoughts into the English tongue."—*Critic*.

**Local Self-Government and Centralization:**

The Characteristics of each, and its Practical Tendencies as affecting Social, Moral, and Political Welfare and Progress including comprehensive Outlines of the English Constitution. By J. TOULMIN SMITH. Post 8vo, cloth. Original price, 8s. 6d.; reduced to 5s. P. 1s.

"This is a valuable, because a thoughtful, treatise upon one of the general subjects of theoretical and practical politics. No one in all probability will give an absolute assent to all its conclusions, but the reader of Mr. Smith's volume will in any case be induced to give more weight to the important principle insisted on."—*Cart's Magazine*.

"Embracing, with a vast range of constitutional learning, used in a singularly attractive form, an elaborate review of all the leading questions of our day."—*Ecclesiastic Review*.

"This is a book, therefore, of immediate interest, and one well worthy of the most studious consideration of every reformer, but it is also the only complete and correct exposition we have of our political system; and we mistake much if it does not take its place in literature as our standard text-book of the constitution."

"The special chapters on local self-government and centralization will be found

chapters of the soundest practical philosophy; every page bearing the marks of profound and practical thought."

"The chapters on the crown, and on common law, and statute law, display a thorough knowledge of constitutional law and history, and a vast body of learning is brought forward for popular information without the least parade or pedantry."

"Mr. Toulmin Smith has made a most valuable contribution to English literature; for he has given the people a true account of their once glorious constitution; more than that, he has given them a book replete with the soundest and most practical views of political philosophy."—*Weekly News*.

"There is much research, sound principle, and good logic in this book; and we can recommend it to the perusal of all who wish to attain a competent knowledge of the broad and lasting basis of English constitutional law and practice."—*Morning Advertiser*.

**Bible Stories.** By SAMUEL WOOD. 2 vols. 12mo, cloth, 3s.

P. 6d.

THE  
WESTMINSTER REVIEW.

*New Series.*

Price Six Shillings per Number.

*A Annual Subscription, when paid to the Publisher in Advance, £1; or if the work be delivered by post, £1 4s.*

Contents of No. V.—January, 1853.

I. Mary Tudor.	VI. The Atomic Theory, before Christ and since.
II. The Condition and Prospects of Ireland.	VII. History and Ideas of the Mormons.
III. Charity, noxious and beneficent.	VIII. Daniel Webster.
IV. The English Stage.	IX. X. XI. XII. Contemporary Literature of England, America, Germany, and France.
V. American Slavery, and Emancipation by the Free States.	

Contents of No. IV.—October, 1852.

I. The Oxford Commission.	VI. Goethe as a Man of Science.
II. Whewell's Moral Philosophy.	VII. The Profession of Literature.
III. Plants and Botanists.	IX. The Duke of Wellington.
IV. Our Colonial Empire.	X. XI. XII. XIII. Contemporary Literature of England, America, Germany, and France.
V. The Philosophy of Style.	
VI. The Poetry of the Anti-Jacobin.	

Contents of No. III.—July, 1852.

I. Secular Education.	VII. The Political Life and Sentiments of Niebuhr.
II. England's Forgotten Worthies.	VIII. The Restoration of Belief.
III. The Future of Geology.	IX. Sir Robert Peel and his Policy.
IV. Lord Jeffrey and the Edinburgh Review.	X. XI. XII. XIII. Contemporary Literature of England, America, Germany, and France.
V. The Tendencies of England.	
VI. The Lady Novelists.	

"The *Westminster Review*, which has failed under so many managements, under its new management promises to be no failure at all. Good healthy blood stirs in it, and we have little doubt that it will not only win its way to as high a point in public estimation as it held in its best days, but that more practical results will follow, and it will be found to sell. With equal ability, we observe a larger and more catholic spirit. In the present number there are several good subjects soundly and admirably treated, and there is a delightful article on 'England's Forgotten Worthies,' especially to be named with pleasure. The notion of treating quarterly in four final articles the general contemporary literature of England, America, Germany and France, is very good; the articles are well done, and they place the reader of the review in possession of a kind of information which he wants about the literature of the day. Let us hope, then, that our old friend the *Westminster*, brought as it now is into com-

plete harmony with the spirit of the time, and having its pages furnished by thinking men as well as able writers, will take gradually a sure hold of the public, and will be *bought* by those who heretofore have been satisfied to read it as it came to them *borrowed* from the circulating library. We wish its new conductors all success. They are in the right way to obtain it."—*Examiner*, July 24th.

"The new *Westminster Review* is a brilliant and thoughtful one,"—*Leader*, July 10th.

"In general, the *Review* is characterized by great novelty and great vigour."—*Economist*, July 10th.

"This number, like its predecessors, is characterized by enlarged thought, loftiness of purpose, and a style of great freshness, brilliance, and vigour."—*Sheffield Free Press*.

"The reader who looks to the successive issues of the *Westminster* for a well-stored field of matter whence he may derive intellectual improvement and gratification, will find his expectations fully answered in the current number, which is quite equal to its predecessors of the new series."—*British Mercury*.

"This organ of free inquiry and liberal politics proceeds vigorously in the hands of Mr. Chapman. The entire contents of the number are rich and varied."—*Bradford Observer*.

"This new number is as attractive for the variety of its articles, and the force and brilliancy which generally characterize them, as for the value of the solid thoughts and pregnant suggestions which they contain. Fine writing too often of itself sustains the reputation of our quarterlies; fine and deep thinking is less cared for; but in the union of these two seldom united qualities the *Westminster* may be fairly said to be at present pre-eminent."—*Coventry Herald*.

"We have no hesitation in saying that the *Westminster Review*, in point of talent, is not surpassed by any of its numerous contemporaries."—*Cambridge Independent*.

"The present number well maintains that high and independent position which the first did and promised to continue."—*Plymouth Journal*.

"The contributions are of a very high order."—*Western Times*.

"The present number contains no fewer than thirteen articles, all written with consummate ability, and all treating of popular and interesting subjects."—*Nottingham Mercury*.

### Contents of No. II.—April, 1852.

I. The Government of India.	V. Shelley and the Letters of Poets.
II. Physical Puritanism	VI. The Commerce of Literature
III. Europe: its Condition and Prospects.	VII. Lord Palmerston and his Policy.
IV. A Theory of Population, deduced from the General Law of Animal Fertility.	VIII. Early Quakers and Quakerism.
	IX. X. XI. XII. Contemporary Literature of England, America, Germany, and France.

"We had occasion to speak of the promise of the *Westminster* under its new management, and the second number entirely confirms our favourable judgment. It would be difficult to find anywhere, now-a-days, so much originality, ability, and sincerity, in the same number of pages."—*Daily News*.

"The *Westminster Review*, under its new editorship, seems destined to achieve a very distinguished position as a critical Titan, and to become a powerful agent in the mental and moral progress of the age."—*Weekly Dispatch*.

"The current number of this periodical is one of unusual merit. \* \* \* \* Must be ranked among the very best that have been given to the world since the first publication of the *Westminster and Foreign Quarterly*."—*Observer*.

"The present is altogether an excellent number of the *Westminster*."—*Leeds Times*.

"Without enumerating the articles, we are safe in giving them credit for solidity and ability."—*The Scotsman*.

"The number presents a more than usually rich and varied programme."—*Glasgow Citizen*.

"The present number of this able organ of progress £1, upon the whole, superior to the last."—*Glasgow Sentinel*.

"The *Westminster* holds on bravely in the career started under its new editorial régime, grappling in an impudent and uncompromising spirit of inquiry with what may be called the organic, social, political, literary, and philosophical questions of the age."—*Liverpool Mercury*.

"The articles exhibit a well-selected variety of topics, and their treatment is characterized by largeness of view, independence of thought, and marked ability."—*Bristol Mercury*.

"The manifest improvement and infusion of new life and spirit into this Quarterly, which marked the first number of the new series, are well kept up."—*Stamford Mercury*.

"These wide fields for discussion are treated in a masterly manner by the writers now engaged upon this important serial."—*Reading Mercury*.

"Our previous opinion of the *Westminster Review*, under the new management, is fully borne out by the present number, which contains evidence of unquestionable originality, great ability, and unaffected heartiness in the cause of progress."—*Sheffield Free Press*.

"It is almost impossible to select a paper, and say that it bears the palm. \* \* \* One is unable to say which most recommends itself to his notice by its philosophy, its clearness, the knowledge which it communicates, or the language with which it is adorned."—*Sherborne Journal*.

"The second number of the *Westminster*, under its new management, evidences all the freshness and force which characterized the first number, with a full measure of that comprehensiveness which especially characterizes the most original and far-seeing and philosophic of the Quartlies."—*Coventry Herald*.

### Contents of No. I.—January, 1852.

I. Representative Reform.	VII. The Ethics of Christendom.
II. Shell Fish: their Ways and Works.	VIII. Political Questions and Parties in France.
III. The Relation between Employers and Employed.	IX. Contemporary Literature of England.
IV. Mary Stuart.	X. Retrospective Survey of American Literature.
V. The Latest Continental Theory of Legislation.	XI. XII. XIII. Contemporary Literature of America, Germany, and France.
VI. Julia von Krüdener as Coquette and Mystic.	

"This number is perfectly satisfactory."—*Daily News*.

"Exhibits a very effective coalition of independent minds."—*Globe*.

"When we compare the two Reviews, (*Quarterly* and *Westminster*), and point out the greater merits of the *Westminster*, we try it by a very high standard, and pass on it a very high eulogium. The new life it has received is all vigorous and healthy."—*Economist*.

"Contains some of the best and most interesting articles which have ever graced a 'Quarterly'."—*Weekly Dispatch*.

"Its principles remain the same as of yore, though enforced with far more vigour."—*Observer*.

"Distinguished by high literary ability, and a tone of fearless and truthful discussion which is full of promise for the future."—*Weekly News*.

"The variety and ability of the articles are great, and the general tone of the Review is unequivocally the expression of matured thought, and earnest and elevated convictions."—*Inquirer*.

"We congratulate Mr. Chapman on the high tone and spirit of superior enterprise manifest in the Review."—*Court Journal*.

The "WESTMINSTER REVIEW" is designed as an instrument for the development and guidance of earnest thought on Politics, Social Philosophy, Religion, and General Literature; and is the organ of the most able and independent minds of the day.

The fundamental principle of the work is the recognition of the Law of Progress. In conformity with this principle, and with the consequent conviction that attempts at reform—though modified by the experience of the past and the conditions of the present—should be directed and animated by an advancing ideal, the Editors seek to maintain a steady comparison of the actual with the possible, as the most powerful stimulus to improvement. Nevertheless, in the deliberate advocacy of organic changes, it will not be forgotten, that the institutions of man, no less than the products of nature, are strong and durable in proportion as they are the results of a gradual development, and that the most salutary and permanent reforms are those, which, while embodying the wisdom of the time, yet sustain such a relation to the moral and intellectual condition of the people as to ensure their support.

In contradistinction to the practical infidelity and essentially destructive policy which would ignore the existence of wide-spread doubts in relation to established creeds and systems, and would stifle all inquiry dangerous to prescriptive claims, the Review exhibits that untemporizing expression of opinion, and that fearlessness of investigation and criticism, which are the results of a consistent faith in the ultimate prevalence of truth.

- Aware that the same fundamental truths are apprehended under a variety of forms, and that, therefore, opposing systems may in the end prove complements of each other, the Editors endeavour to institute such a radical and comprehensive treatment of those controversial questions which are practically momentous, as may aid in the conciliation of divergent views. In furtherance of this object, a limited portion of the work, under the head of "Independent Contributions," is set apart for the reception of articles ably setting forth opinions which, though not discrepant with the general spirit of the Review, may be at variance with the particular ideas or measures it will advocate. The primary object of this department is to facilitate the expression of opinion by men of high mental power and culture, who, while they are zealous friends of freedom and progress, yet differ widely on special points of great practical concern, both from the Editors and from each other.

The Review gives especial attention to that wide range of topics which may be included under the term Social Philosophy. It endeavours to form a dispassionate estimate of the diverse theories on these subjects, to give a definite and intelligible form to the chaotic mass of thought now prevalent concerning them, and to ascertain both in what degree the popular efforts after a more perfect social state are countenanced by the teachings of politico-economical science, and how far they may be sustained and promoted by the actual character and culture of the people.

In the department of politics careful consideration is given to all the most vital questions, without regard to the distinctions of party; the only standard of consistency to which the Editors adhere being the real, and not the accidental, relations of measures—their bearing, not on a ministry or a class, but on the public good.

In the treatment of Religious Questions the Review unites a spirit of reverential sympathy for the cherished associations of pure and elevated minds with an uncompromising pursuit of truth. The elements of ecclesiastical authority and of dogma are fearlessly examined, and the results of the most advanced Biblical criticism are discussed without reservation, under the conviction that religion has its foundation in man's nature, and will only discard an old form to assume and vitalize one more expressive of its essence. While, however, the Editors do not shrink from the expression of what they believe to be sound negative views, they equally bear in mind the pre-eminent importance of a constructive religious philosophy, as connected with the development and activity of the moral nature, and of those poetic and emotional elements, out of which proceed our noblest aspirations and the essential beauty of life.

In the department of General Literature the criticism is animated by the desire to elevate the standard of the public taste, in relation both to artistic perfection and moral purity; larger space is afforded for articles intrinsically valuable, by the omission of those minor and miscellaneous notices which are necessarily forestalled by newspapers and magazines, and equivalent information is given in a single article showing the course of literary production during each preceding quarter. The Foreign Section of the Review is also condensed into an Historical Survey of the novelties in Continental and American Literature which have appeared in the same interval.

THE  
**PROSPECTIVE REVIEW:**  
 A Quarterly Journal  
 OF THEOLOGY AND LITERATURE.

Price 2s. 6d. per Number.

Contents of No. XXXIII.—February, 1853.

I. Maurice on the Kings and Prophets of the Old Testament.	IV. Phaethon, or Loose Thoughts for Loose Thinkers.
II. Memoirs of Thomas Moore	V. The French Puritans.
III. Forster's Primeval Language.	III. Hippolytus and his Age.

The "PROSPECTIVE REVIEW" is devoted to a free theology, and the moral aspects of literature. Under the conviction that lingering influences from the doctrine of verbal inspiration are not only depriving the primitive records of the Gospel of their true interpretation, but even destroying faith in Christianity itself, the work is conducted in the confidence that only a living mind and heart, not in bondage to any letter, can receive the living *spirit of revelation*; and in the fervent belief that for all such *there is* a true Gospel of God, which no critical or historical speculation can discredit or destroy, it aims to interpret and represent Spiritual Christianity in its character of the universal religion. Fully adopting the sentiment of Coleridge, that "the exercise of the reasoning and reflective powers, increasing insight, and enlarging views, are requisite to keep alive the substantial faith of the heart,"—with a grateful appreciation of the labours of faithful predecessors of all churches,—it esteems it the part of a true reverence not to rest in their conclusions, but to think and live in their spirit. By the name, "PROSPECTIVE REVIEW," it is intended to lay no claim to discovery, but simply to express the *desire* and the *attitude* of Progress; to suggest continually the duty of using past and present as a trust for the future; and openly to disown the idolatrous conservatism, of whatever sect, which makes Christianity but a lifeless formula.

## The Catholic Series.

1. Sermons of Consolation. By F. W. P. GREENWOOD, D.D. 2s. cloth.

2. c Self-Culture. By WM. ELLERY CHANNING. Paper Covers, 6d.; 1s. cloth.

3. (Out of Print.)

4. The Critical and Miscellaneous Writings of Theodore Parker. Cl. 6s.

5. The Rationale of Religious Inquiry; or, the Question stated, of Reason, the Bible, and the Church. By JAMES MARTINEAU. With a Critical Lecture on Rationalism, Miracles, and the Authority of Scripture, by the late Rev. Joseph Blanco White. Fourth Edition. Post 8vo, cloth, 4s 6d. [Nearly ready]

6. Essays. By R. W. EMERSON. (Second Series.) With a Notice by THOMAS CARLYLE. 3s.

7. Memoir of J. Gottlieb Fichte. By WILLIAM SMITH. Second Edition, enlarged. Cloth, 4s.

8. The Vocation of the Scholar. By JOHANN GOTTLIEB FICHTE. Cloth, 2s.; paper cover, 1s. 6d.

9. On the Nature of the Scholar, and its Manifestations. By JOHANN GOTTLIEB FICHTE. Second Edition. Cloth, 3s.

10. The Vocation of Man. By JOHANN GOTTLIEB FICHTE. Cloth, 4s.

11. The Characteristics of the Present Age. By JOHANN GOTTLIEB FICHTE. Cloth, 6s.

12. The Way towards the Blessed Life; or The Doctrine of Religion. By JOHANN GOTTLIEB FICHTE. Translated by WILLIAM SMITH. Cloth, 5s.

13. Popular Christianity: its Transition State and probable Development. By FREDERICK FOXTON, A.B. Cloth, 4s.

14. Life of Jean Paul Fr. Richter. Compiled from various sources. Together with his Autobiography, translated from the German. Second Edition. Illustrated with a Portrait, engraved on Steel. Cloth, 7s. 6d.

15. Wm. von Humboldt's Letters to a Female Friend. A Complete Edition. 2 vols cloth, 10s.

16. Representative Men. Seven Lectures. By RALPH WALDO EMERSON. Cloth, 1s. 6d.

17. Religious Mystery Considered. Cloth, 2s.

18. God in Christ. Discourses by HORACE BUSHNELL. In 1 vol. cloth, 6s.

19. St. Paul's Epistles to the Corinthians: An Attempt to convey their Spirit and Significance. By the Rev. JOHN HAMILTON THOM. 1 vol. cloth, 7s.

20. A Discourse of Matters pertaining to Religion. By THEODORE PARKER. Post 8vo, cloth, 4s.

"The various works composing the 'Catholic Series' should be known to all lovers of literature."—*Morning Chronicle*.

"Without reference to the opinions which they contain, we may safely say that they are generally such as all men of free and philosophical minds would do well to know and ponder."—*Nonconformist*.

"A series of serious and manly publications."—*Economist*.

"This series deserves attention, both for what it has already given, and for what it promises."—*Telegraph Magazine*.

"A series not intended to represent or maintain a form of opinion, but to bring together some of the works which do honour to our common nature, by the genius they display, or by their ennobling tendency and lofty aspirations."—*Independent*.

"It is highly creditable to Mr Chapman to find his name in connexion with so much well-directed enterprise in the cause of German literature and philosophy. He is the first publisher who seems to have proposed to himself the worthy object of introducing the English reader to the philosophic mind of Germany, uninfluenced by the tradesman's distrust of the marketable nature of the article. It is a very praiseworthy ambition; and we trust the public will justify his confidence. Nothing could be more unworthy than the attempt to discourage, and indeed punish, such unselfish enterprise, by attaching a bad reputation for orthodoxy to everything connected with German philosophy and theology. This is especially unworthy in the 'student,' or the 'scholar,' to borrow Fichte's names, who should disdain to set themselves the task of exciting, by their friction, a popular prejudice and clamour on matters on which the populace are no competent judges, and have, indeed, no judgment of their own,—and who should feel, as men themselves devoted to thought, that what makes a good book is not that it should gain its reader's acquiescence, but that it should multiply his mental experience; that it should acquaint him with the ideas which philosophers and scholars, reared by a training different from their own, have laboriously reached and devoutly entertain, that, in a word, it should enlarge his materials and his sympathies as a man and a thinker."—*Prospective Review*.



## FREE TRADE IN BOOKS.

MR. JOHN CHAPMAN, who originated the agitation for free trade in books, which has recently been brought to a successful termination, invites public attention to the liberal terms on which he is now enabled, by the dissolution of the Booksellers' Association, to supply books of all kinds.

### MISCELLANEOUS ENGLISH BOOKS.

Mr. CHAPMAN will allow, for Cash, a discount of one-sixth, or twopence in the shilling, from the advertised prices of all new books which are published on the usual terms. Works issued by those publishers who, in consequence of the recent change, determine to reduce the amount of discount allowed to the trade, will be supplied at relatively advantageous rates.

Periodicals and Magazines supplied on the day of publication, at a discount of 10 per cent. from the published prices.

Orders for Old or Second-hand Books carefully attended to, and BINDING executed in all varieties of style.

**AMERICAN BOOKS AT GREATLY REDUCED PRICES,** forwarded by post, at the rate of 6d. per lb., to all parts of the United Kingdom. The postal conveyance is at once the cheapest and most expeditious, and has enabled Mr. Chapman to reduce his scale of prices 25 per cent., as purchasers can now obtain their books directly from him at the **cost price of importation**, with the addition only of a small remunerative commission.

The prices attached (in English currency) to the List of American Books published by Mr. CHAPMAN, with the exception of Periodicals and Magazines, are the **Lowest Nett Prices**, from which, therefore, no discount can be allowed.

Mr. C. INVITES ATTENTION to his EXTENSIVE AND CAREFULLY-SELECTED STOCK OF AMERICAN BOOKS, a classified Catalogue of which, AT THE GREATLY-REDUCED PRICES, may now be had, gratis, on application, or by post in return for two stamps.

Purchasers are especially requested to transmit their orders for American Books, accompanied by a remittance, or reference in Town, directly to Mr. Chapman, who will promptly execute them, and forward the Books, by Post or otherwise, as desired.

Post-office Orders should be payable at the Strand Office.

LONDON: JOHN CHAPMAN, 142, STRAND.

